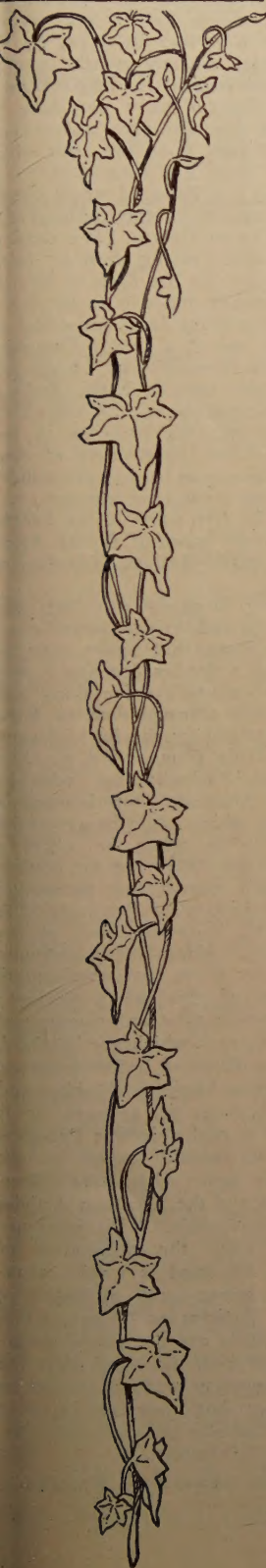


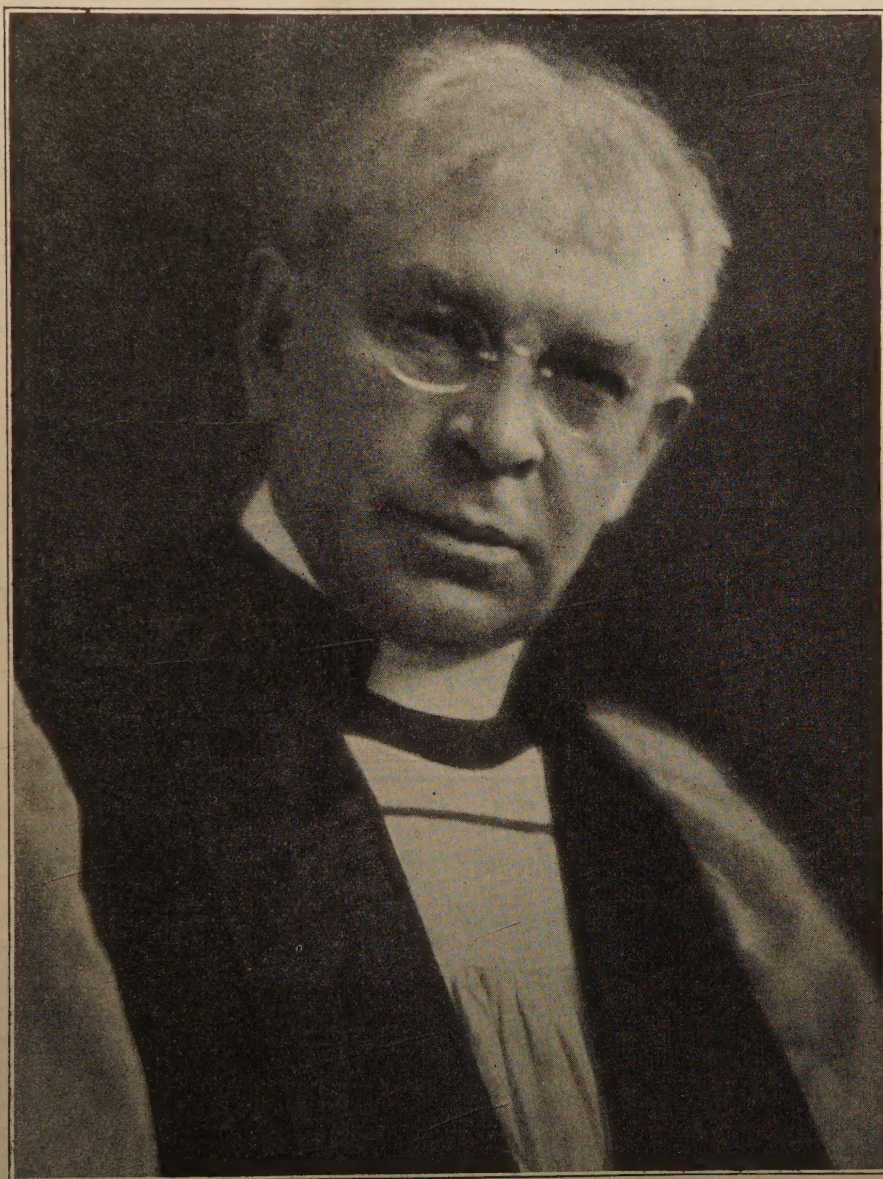
August 2, 1939

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# The Living Church



THE RT. REV. HERMAN PAGE, D.D.

Bishop Page of Michigan has announced his intention to retire, after 24 years in the episcopate.

(See page 13)



# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

## The Proposed Concordat

**TO THE EDITOR:** Your recent editorial on the proposed concordat with the Presbyterian Church afforded a degree of comfort to many, but after reading it carefully, and also the many letters you have published on the subject, I still wonder why neither you nor anyone else has come out with an unqualified statement of just where the practical danger to the Church lies.

No one has emphasized the fact, so far as I have seen (I may have missed some statement), that if the proposed arrangement is adopted the Episcopal Church will be split in a way which has not happened before in its history. Those who were ordained under our present Ordinal, and who believe that its terms present the mind of the Catholic Church from the beginning, and through the ages respecting the ministry, could not conscientiously minister in a Church which repudiated the principle of episcopacy and priesthood. They believe that these belong to the fundamental essence of the Catholic Church, and that without them the Catholic Church would cease to exist. There would be some thousands of our clergy who would be unable to minister in a Church which repudiated the office she so solemnly bestowed upon them. They would be forced into a position similar to that of the non-jurors of two and a half centuries ago, when their bishops were driven from their sees by the Erastian demands of the State, and others intruded in their place.

We all have a profound respect for our Presbyterian brethren. As much as we may differ from them, we admire their earnestness and sincerity in standing by their old principles, and for centuries they have commanded the admiration of the Christian world for their willingness to suffer for what they believed to be the truth. But none the less, their faith is not our faith, nor is their ministry our ministry.

It was my privilege on last Trinity Sunday to preach on the 25th anniversary of the ordination to the priesthood of the rector of St. Peter's church, Westchester, New York City, the Rev. Edmund Sills. It was a significant occasion, and an especially significant place, for it was the parish of which Dr. Samuel Seabury was rector when he went to England and Scotland to seek the Episcopate for the American Church. For some two years amidst slights, suffering, and poverty, he sought to secure for this Church of ours that which we are now told is unnecessary. He believed that the episcopate was necessary for the priesthood, that the priesthood was necessary for the administering of the Holy Sacrament, and that the Sacrament thus administered, was, as the formularies of our Church still insist, necessary to salvation where it could be had. The majority of our clergy still hold fast to this faith which they promised God to believe and uphold when they were ordained. They are now asked lightly to disavow that which they were required at ordination solemnly to affirm.

I am not concerning myself at this time with the theology of the Catholic ministry which this Church exercises. That will be taken care of when the time comes. But I am interested in the integrity of the Episcopal Church, which is threatened with destruction. I have consulted with many of my

brethren, and I know what their convictions are. I also know that they will not flinch from these convictions, no matter what the consequences may be.

It is a grief to great numbers of the clergy that Bishop Parsons and Dr. Robbins, from whom we may differ in certain things, but whom we have known for years as kindly, sympathetic spirits, should make it a major interest of their life to drive a movement through which, if they know the Church at all, they must know will, if it succeeds, be a trampling upon the conscientious convictions of not a few of their brethren. We find it difficult to accept the suggestion that they care for none of these things, and I trust that they will not think me impertinent if I plead with them to look to the inevitable consequences before seeking to commit the Church.

I cannot bring myself to believe that they will succeed in their endeavors, but if they do, it will not make for reunion. The rejection of episcopacy as of the essence of the Church, will rend our Church in twain, and the old Covenanter spirit which (however we may disagree with the religious tenets which underlay it) was one of the finest things in history, is not dead amongst our Presbyterian brethren. We shall have four Churches instead of two.

(Rev.) S. C. HUGHSON, OHC.

West Park, N. Y.

**TO THE EDITOR:** Volumes have been written about the Eucharistic Presence and, doubtless, many more will be added to those which now fill so much space upon the shelves of theological libraries. In view of this fact, the correspondence columns of THE LIVING CHURCH do not seem a fit place for further discussion of the subject—limitations of space are obvious. The writer, however, cannot permit to pass unchallenged the letter of the Rev. Dr. Cyril C. Richardson in the

issue of July 12th, in which a close approximation of Presbyterian and Anglican beliefs, as regards the Real Presence, is asserted. Calvin's own treatment of the subject is tortuous; non-relevant passages of Scripture are used to support involved arguments. It is not easy to dissect his own view from that which he is condemning; furthermore considerable space is given the subject, pp. 525-584 of the edition before the writer (*Institutes of the Christian Religion*, N. Y. 1843, vol. 2). These reasons prohibit quotations at length; but careful reading makes it evident that theologians have not been in error in terming the Presence *subjective*, that is, not a Presence upon the altar after the consecratory form has been said by a proper minister; it is a Presence which comes through and in answer to the faith of the recipient, according to Calvin. "We confess that there is no other eating than by faith . . . in believing we eat the flesh of Christ because He is actually made ours by faith and that this eating is the fruit and effect of faith" (*Institutes*, vol. 2, p. 529). The doctrine of the Real Presence as taught by Catholic theologians has, in itself, nothing to do with the recipient's faith. "Objective presence" denotes that the presence in the sacrament begins from the moment of consecration, and continues as long as the species remains. . . . Any view is erroneous . . . which separates the two parts in the Sacrament, confining their meeting to the hear of the recipient" (Hall-Hallock, *Theological Outlines*, p. 263).

Calvin's teaching, in opposition to this, has been so excellently and briefly summarized by Dr. Darwell Stone that space may be found for quotation: "In his doctrine it was denied that the elements are the Body and Blood of Christ, and affirmed that the Body and Blood are received by the faithful communicant" (*The Holy Communion*, p. 121). This is far from Zwinglianism, with its teaching of a real absence. There is much in Calvin's treatment which might be read with profit devotionally—as when he urges weekly celebration (p. 581); but the distinction must be clearly drawn, that he teaches a *subjective*, not an *objective* Presence. "The difference is small in words, but in the thing itself it is considerable" (*Institute*, vol. 2, p. 529); for these two words mark distinct categories of theological thinking. Confusion of the two is most unfortunate and can only cloud the issues which are involved. Probably much teaching of a Receptionist cast has passed into Anglican thinking and writing; but, wherever it appears, it is used to repudiate a real objective Presence.

Furthermore, we would object to the statement in this letter that "the Westminster confession and the Anglican Article of Religion are Calvinistic." This view has been out-of-date since the publication of Newman's Tract XC, and is wholly abandoned by such recent and authoritative writers upon the Articles as Gibson, Kidder, Bicknell. The Articles are not easily understood; it must be kept in mind that the purpose of the composers was *comprehensiveness*—not *compromise*; but they are entirely susceptible of a Catholic interpretation and certainly, are not "Calvinistic."

(Rev.) FRANK H. HALLOCK.

Nashotah, Wis.

## The Living Church

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## EDITORIALS AND COMMENTS

### The Concordat Again

**W**E publish in this issue the revised text of the proposed concordat between the Episcopal Church and the Presbyterian Church in the USA, indicating in *italics* the changes made since publication of the official text.\* These changes were adopted at a conference between the Episcopal Church's Commission on Approaches to Unity and the Presbyterian Department of Church Coöperation and Union, meeting at Princeton, N. J., on June 14th. They are significant in several respects.

But first a word as to the history and status of the proposed concordat. At our General Convention in Cincinnati in October, 1937, there was adopted a declaration in regard to our relation to the Presbyterian Church in the USA, containing the significant sentence: "The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby solemnly declare their purpose to achieve organic union." This declaration of intention was subsequently adopted also by the Presbyterians, meeting in Philadelphia in May, 1938.

There had already been some negotiations between the two Churches, but in view of this declaration of intention more formal conferences were held between the negotiating bodies of the two communions and the proposed concordat was drafted. Other matters were also considered, some of them being contained in the pamphlet entitled *Proposals Looking Toward Organic Union* under the headings Things Believed in Common and Things That Might be Undertaken in Common. (These and the original text of the concordat were also published in *THE LIVING CHURCH* of November 9, 1938). A plan of dual membership (see *THE LIVING CHURCH* of November 23, 1938) also continues to be under consideration by the conferring bodies.

The concordat, however, is felt to be the most significant document drafted by the conferring bodies, and it has lately

been revised in the light of criticism emanating both from Presbyterians and from members of the Episcopal Church. It is still not considered to be in final form, and a further meeting of the two commissions is to be held this fall to consider further revision. It is then proposed to submit the concordat to the 1940 Lambeth Conference for the advice of the bishops of the Anglican communion there gathered, and then to propose it for adoption by the General Convention of the Episcopal Church in the autumn of 1940, and by the General Assembly of the Presbyterian Church in the spring of 1941.

**S**O much for the setting of the concordat. Let us turn to the document itself, paying special attention to the recent changes indicated by *italics*.

In an editorial in our issue of June 7th we made four major criticisms of the proposed concordat: (1) that it was unsatisfactory in regard to the ministry and the Apostolic Succession; (2) that it made no more than a passing reference to confirmation; (3) that there was no provision for respect of Church discipline in regard to such matters as marriage; (4) that there was no definite assurance as to the matter and form to be used in administering Holy Baptism and Holy Communion. Let us see whether these criticisms have been adequately met.

In regard to the ministry, the concordat has been changed considerably. It is now stated that "each Church recognizes the ministry of the other as a real ministry of the word and sacraments within its own sphere." The term "commissioning" formerly used in regard to the authorization of the minister of one Church to officiate in the other is dropped, and this act is referred to as "a mutual extension of ordination." It is also stated that this "extension of ordination" "shall not be regarded as a reordination, but as a recognition of an ordination valid in the body conferring it and adding thereto a supplemental ordination as required for a ministry in the other Church."

We must state emphatically that this revision does not make the concordat any more acceptable than it was in its original form—indeed, it makes it worse than ever. On the one hand, its ratification by General Convention would mean

\* *Proposals Looking Toward Organic Union*. Issued jointly by the Department of Church Coöperation and Union of the Presbyterian Church in the USA and the Commission on Approaches to Unity of the Protestant Episcopal Church in the USA.



that the Episcopal Church recognized the ministry of the Presbyterian Church as "a real ministry of the word and sacraments within its own sphere," but at the same time required supplemental ordination for the exercise of that ministry in the Episcopal Church. This is a contradiction in terms. There is no such thing in Catholic theology as a partially valid ministry, or one that is "real" only "within its own sphere." Such a theory must be dependent upon the Protestant concept of a Church as a body of like-minded Christians voluntarily banded together rather than the Catholic concept of *the* Church as the divinely given organism which is the Body of Christ. The Episcopal Church has always adhered to that Catholic concept of the Church. We cannot recognize any ordination other than one by a bishop of the Apostolic Succession without separating ourselves from Catholic Christendom and denying what we have specifically affirmed in our representations to the Eastern Orthodox Church. To do so would be neither intellectually honest nor in accordance with the Catholic faith "as this Church hath received the same."

It must be said, therefore, that the concordat is unsatisfactory in regard to the ministry. But so much attention has already been paid to this phase of the concordat that other equally important matters are in danger of being overlooked. One of these is the provision in regard to confirmation. The proposed concordat puts this on a par with the Presbyterian practice of profession of faith, and provides that "a minister of the Presbyterian Church serving Episcopalians shall prepare and present for confirmation those who are desirous of being admitted to communicant membership in the Episcopal Church." But the Episcopal Church in common with the rest of Catholic Christendom regards confirmation as something much more than this—as a sacrament or sacramental rite in which in a special way the recipient, after renewing the promises and vows of his baptism and declaring his loyalty and devotion to Christ as his Master, receives the strengthening seven-fold gift of the Holy Spirit. It is in fact a minor ordination to the priesthood of the laity; an ordinance which, while not actually "necessary to salvation" in the same sense as Baptism and the Holy Communion, is nevertheless the normal complement to Baptism and the normal prerequisite to Holy Communion. How can a Presbyterian minister, who does not believe in confirmation and has not received it himself, conscientiously "prepare and present for confirmation those who are desirous of being admitted to communicant membership in the Episcopal Church"? Would not any normally intelligent child of confirmation age immediately see the absurd contradiction between the teaching and the practice of such a minister?

In regard to Church discipline, particularly as it relates to marriage, the concordat has been amended to provide that "in all ministrations to members of the other Church the ministers serving under this agreement shall observe faithfully the discipline of that Church in all relevant matters, such as the solemnization of matrimony. . . ." Thus a minister having this dual status could not, for example, perform a marriage in which one party, being a member of the Episcopal Church, was divorced. However, if that party were to renounce his allegiance to the Episcopal Church and declare himself a Presbyterian, a Congregationalist, or simply an undenominational Christian, the minister would be free to perform the marriage, even though it violated the laws of the Episcopal Church. Do we really want to provide for such a situation as that?

Then, too, the proposed concordat is still unsatisfactory

in that it contains no definite assurance as to the matter of form to be used in administering Holy Baptism and Holy Communion. Despite the fact that the official formularies of the Presbyterian Church are fairly strict as regards these matters, the discipline in that communion is notoriously lax and the use of unfermented grape juice in the Holy Communion is very widely practiced. Moreover, the absence of required liturgical form means that the method of celebrating the Holy Communion is left largely to the discretion of the individual minister, and there is no assurance whatever that the service will invariably contain the essential elements of a valid celebration of Holy Communion. The Presbyterian Book of Common Worship is fairly satisfactory in these respects, but its use is optional and by no means general throughout the Presbyterian Church.

Nor do we feel that it is safe to assume, as the proposed concordat does, that Anglican and Presbyterian doctrine in regard to the Holy Communion is identical. The letter of the Rev. Frank H. Hallock in the correspondence department of this issue points out certain important differences, which are in essence the difference between the Catholic and the Protestant concepts of this sacrament. It is no reflection upon the Presbyterians to say that they hold the Protestant concept of the sacrament, for they have made that plain themselves for several centuries. Moreover, they have always recognized that the Anglican Church adheres to the Catholic concept; indeed, it was largely for that reason that they rejected even the very considerable compromise offered them by the Anglican Church in the 17th century.

FOR 177 years, from the founding of Jamestown in 1607 to the consecration of Bishop Seabury in 1784, the Episcopal Church existed on this continent under tremendous handicaps. There was no bishop in America and candidates for Holy Orders had to make the long and perilous journey to England to receive ordination. Confirmation was necessarily in abeyance since there was no bishop to administer that sacrament. Nevertheless, as soon as possible after the United States of America became an independent nation, and the Episcopal Church was free to govern itself, it took steps to secure bishops and to resume a normal Church life, restoring the practice of confirmation and continuing the ministry of the Apostolic Succession. At almost any time during that 177 years the Episcopal Church might have recognized any of the Protestant bodies around it as possessing "a real ministry of the word and sacraments within its own sphere" and might have saved itself a great deal of trouble by abandoning confirmation and episcopal ordination for itself. Certainly there was far more reason in that period of nearly two centuries for such a compromise as is now proposed than there is today.

But our forefathers were men of sterner stuff. They recognized that there was entrusted to them a heritage of Catholic faith and order that it was not for them to barter away, and they preserved it through such storms and difficulties as are almost inconceivable to us today.

That heritage is still ours to preserve. Some day it will be required for the reunited Church of the future—a Church that must be firmly grounded in the faith and order of Catholic Christendom.

It is true that the approach to Christian unity requires sacrifice; but in the proposed concordat the sacrifices are virtually all on the part of the Episcopal Church. The Presbyterians are not asked to give up anything; only to accept an "extension of ordination" in exchange for a recognition of the "reality" of their present orders within their own sphere.



On the other hand the Episcopal Church, by making confirmation and the Prayer Book optional in the hybrid congregations contemplated by the concordat, and by implying that its own ministry is a "real" one only within a limited sphere, is asked to yield the very things for which the Church of England stood firm at the Savoy Conference in 1661, and because of which the Presbyterians and Independents then withdrew from the Church. Are we prepared thus to repudiate our history and the principles that were so vital a part of the Catholic settlement of the problems raised by the English Reformation?

If we are to achieve real Christian unity we need a high measure of Christian statesmanship. This means slow but genuine progress along the main highway indicated by the sign posts of Lausanne and Edinburgh; not an attempted shortcut along the lines of this proposed concordat. Such a process is of course slower, but it is far better and does not contain the pitfalls nor involve the compromises that are inevitable in the approach represented by the concordat. And it does not contain the very real risk, pointed out by Fr. Hughson's letter in this issue, of a split within our own ranks.

It is therefore our conviction that the proposed concordat should be abandoned altogether, and that our negotiations with the Presbyterians should rather be continued along the promising lines indicated by the "things believed in common," the "things that might be undertaken in common," and the findings of the World Conference on Faith and Order.

## The Church of Tomorrow

THE need of adequate planning if the Church is to reach its maximum effectiveness in metropolitan New York during the years to come is stressed by Dr. Fleming, rector of Trinity church, in his annual report. Citing the program of relocating parish churches in London worked out over a period of years, Dr. Fleming recommended a similar policy for New York.

This is a timely and sensible proposal. The ecclesiastical unit of the Episcopal Church is the diocese, not the parish, and certainly it is of primary importance in so crowded a metropolitan area as Manhattan that planning for future growth should be done on a diocesan rather than a parochial basis. The creation of a board of strategy to have oversight of the parishes in Manhattan would be a long step forward. It might in the course of time result in the sale of property in areas where there is parochial overlapping, or from which the residential population has moved away, and the relocation of those parishes in centers not now adequately served by the Church. Such changes must inevitably be made from time to time, as they have in the past, the most recent example being that of the Church of the Epiphany; but parishes do not always plan their move as carefully as did that of which Dr. John W. Suter, Jr., is rector. As Dr. Fleming points out, the problem cannot be resolved "by one parish tackling it independently, or by any group of churches trying to work out a neighborhood solution." It is too large a problem for that.

Adequate planning is one of the great needs of the Church today in every sphere of her life. We are glad that it is beginning to receive proper attention both in the national Church and in many dioceses. We hope that Dr. Fleming's suggestion will lead to fruitful planning in America's greatest metropolitan area so that the Church of tomorrow may play an adequate part in the world of tomorrow, both there and throughout America.

## PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

### We Beheld His Glory

THE TRANSFIGURATION OF CHRIST

AUGUST 6TH

PETER and John and James see the Lord transfigured. Moses and Elijah, representing the Law and the Prophets, are seen bearing witness to Him, and speaking of "His decease" (The Greek word is *Exodus*) "which He should accomplish at Jerusalem"—Moses, perhaps, testifying of the sacrifice of the Passover, the memorial of God's act of deliverance, and Elijah appearing as the servant of the Lord persecuted by Jezebel; for the Son of Man must suffer, and in His going to His glory through His Passion the Law and the Prophets have their fulfilment. Peter wishes, for a moment, to make three tabernacles or shrines for Jesus and Moses and Elijah. But this cannot be; they, having borne their witness to Him, pass away, and "Jesus was found alone," overshadowed by the cloud symbolizing God's presence, and acknowledged by the divine voice: "This is My beloved (only-begotten) Son."

Thus the apostles are allowed to see who Jesus really is; they behold the glory that properly belongs to Him; they are "eye-witnesses of His majesty." It is only on the holy mount that they can see this, when they are "delivered" from "the disquietude of this world," its pressing activities and worries; they have to come apart, into retreat. But that which they see on the mount is no idealization, no illusion, no "cunningly devised fable," but the real truth of things; and it is in the light of that which they have seen on the Mount that their life in the world is to be lived.

### ACKNOWLEDGMENTS

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# The Revised Concordat

*Between the Episcopal Church and the Presbyterian Church in the U. S. A.*

Following is the official text of the Proposed Concordat between the Protestant Episcopal Church in the USA and the Presbyterian Church in the USA, as revised at a joint conference of the negotiating bodies of the two Churches at Princeton, N. J., June 14, 1939. The italics are unofficial, and indicate the passages that have been added to or altered from the earlier draft, which has been published in pamphlet form, as well as in THE LIVING CHURCH of November 9, 1938.

THE immediate purpose of this agreement is to provide means whereby each Church may wherever it seems locally desirable assume pastoral charge of the members of the other Church and offer them the privilege of the Holy Communion, thus establishing one congregation. *It would also make possible the provision of chaplains representative of both Churches in the army and navy, in colleges, in hospitals and similar institutions, and of teachers, so representative, in theological schools where members of both Churches are students. The scope of its provisions could be made even broader, after appropriate ecclesiastical action.*

The primary difficulty lies in the differing views of the ministry.\* But there is large agreement. Both Churches believe the ministry is part of God's will for His Church. Both believe that in ordination the Church is acting for God, and that it is He who ordains. Both believe that the succession of the ministry is a continuing visible sign of the continuous life of the Church, and that the laying on of hands is the Apostolic method of continuing that succession. Both believe in episcopal ordination, the one by a bishop *with attendant presbyters*, the other by a Presbytery acting in its episcopal capacity.

Finally, both Churches believe that all practice in regard to the ministry should look forward to one which may have universal acceptance; both recognize that a truly reunited Church would be something greater than either and inclusive of both; and each Church recognizes the ministry of the other as a real ministry of the word and sacraments within its own sphere.

*In view of the expressed purpose to achieve organic unity and recognizing that in a divided Church no ministry possesses such universal recognition of its validity as is essential for organic unity, it is proposed that provision shall be made for such a mutual extension of ordination as shall make it possible, where locally desirable, for presbyters of either Church to minister the word and sacraments to members of the other Church. Whenever and wherever under the proper ecclesiastical authorities such an extension of ordination is to be effected, the essential act shall be as follows:*

In the case of a minister of the Presbyterian Church, the Bishop of the Diocese concerned, when satisfied as to the qualifications of the candidate, with attendant Presbyters, shall lay his hands on his head and say: "Take thou authority to execute (exercise) among us the office of a presbyter in the Church of God, committed to thee by the imposition of our hands. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

In the case of a minister of the Protestant Episcopal

Church the Presbytery shall proceed in the same manner and use the same sentence. *This provision shall not be regarded as a reordination, but as a recognition of an ordination valid in the body conferring it and adding thereto a supplemental ordination as required for a ministry in the other Church.*

In any ensuing service of institution or installation, both Churches shall be represented.

All baptized members of either Church who have been confirmed or who have made profession of faith shall be eligible to receive the Holy Communion wherever this arrangement has been entered into.

When the minister of one Church has been *authorized to minister* in the other, he shall continue to be amenable to discipline in his own Church; but he shall be expected to report regularly to the Bishop or Presbytery, as the case may be, concerning the other's communicants committed to his charge; and in case of failure to exercise proper pastoral care or other delinquency, the authority of either Church may present the matter to the body having jurisdiction, and may in its discretion terminate this relationship. And, furthermore, this *authorization* to serve in other than his own Church carries with it permission to do so only in the diocese or presbytery first concerned; and specific permission for the exercise of such *authorization* must be given by the proper authority upon removal into another diocese or presbytery, as the case may be.

*In all ministrations to members of the other Church the ministers serving under this agreement shall observe faithfully the discipline of that Church in all relevant matters, such as the solemnization of matrimony and the achievement by baptized persons of communicant status. Thus a minister of the Episcopal Church serving Presbyterians shall fulfil the law of the latter Church as regards the conditions for the reception of persons into communicant membership in the Presbyterian Church. Likewise a minister of the Presbyterian Church serving Episcopalians shall prepare and present for confirmation those who are desirous of being admitted to communicant membership in the Episcopal Church.*

Whenever an arrangement of this kind shall be entered into between a diocese and a presbytery, any ministers so commissioned shall have seats, but not votes, in the presbytery or convention of the other Church; and also, it shall be the privilege of the bishop, or some minister appointed by him, to sit with the presbytery, and the moderator, or some minister appointed by him, to sit in the convention of the diocese under the same conditions.

All these arrangements are regarded as ad interim, and the two parties to this concordat hereby agree that conferences and negotiations shall continue until organic unity is achieved, reports being made regularly to the governing bodies of the two Churches.

## Lost Crutches

NEVER weep over lost crutches. God's chief desire is to make of you a mature human spirit. Your reaction to the loss of a crutch shows probably that you have been over-dependent in the wrong place. God wants you to learn to stand without crutches, to be utterly dependent on Him. If you join your losses with our Lord's, then you "suffer with Him," you begin to understand Him, and so become a conqueror or victor over every loss, material or personal.

—Rev. Richard T. Loring.

\* The terms *ministry* and *ministers* as used in this document mean the ordained clergy of either Church.



# A Church Secondary School and Christian Doctrine

By the Rev. Mother Rachel, OSA

Head of Margaret Hall School, Versailles, Ky.

FOR years the standard rebuke to our Church schools was the familiar remark often attributed to their graduates: "I've had enough Church to last me the rest of my life." The implication was: Church schools are doing too much in the way of compulsory chapel and Bible classes. They are putting too much emphasis on religion, and Church school pupils are getting an overdose of it.

Today the complaint is that our Church schools are *not* teaching religion, and especially that they are not teaching Christian Doctrine with any success. The result is, we are told, that graduates of Church schools are neither more devout nor more informed Churchmen than men and women educated entirely in secular schools. It is hard to understand not only why, in these days, the Church schools have laid themselves open to these criticisms, by no means either baseless or contradictory, but also why the Church pays so little attention to its schools.

Here is one Church school which would like to make an answer. This answer is in two parts. First, we *are* doing something. We have tried to develop an adequate system of Christian education at the secondary school level, and we feel that it is really producing some results which are encouraging. Second, we should like to point out some of the problems that face us, the difficulties we have found and have not solved, and the ways in which we feel the Church as a whole can help the secondary schools in this work which we all agree is of such enormous importance.

## I. CONCRETE RESULTS

INSTEAD of beginning with a theory, and going on to show how our curriculum bears out the theory, I should like to begin by describing some of the concrete results of our whole plan of Christian education.

As I write in the early evening of a spring day, I can be sure that at this moment there are two children in the sacristy preparing for tomorrow's Eucharist. After their task is done, they will go into chapel for a few moments of prayer before the altar. There is no adult with them, but I am reasonably certain that whichever pair of children was scheduled by the Guild of St. John the Divine for the work this evening is there doing it, and doing it quietly, reverently, and efficiently. It is true that since the children have been helping in the sacristy we seem to use up more credence covers than when the Sister sacristan alone handled the linen. On the other hand, never have the brasses shone as they do now under the vigorous and enthusiastic polishing they receive from the children!

I can also be sure that throughout the week, from time to time someone has slipped her veil out of the box by the gym door, and gone down to chapel to spend a few minutes in prayer. Perhaps one child has gone to intercede for someone who is ill, or in trouble: some few will have gone for meditation, others to ask help for their own needs, or to give thanks for some private joy.

Also at this moment two of the four classes in Christian doctrine are working on "term papers." The most advanced group has chosen its own subjects, ranging from the Atone-

ment to the social implications of the Creed. In another group each child has been assigned one of the gospels to read, with instructions to find out, from the reading, the answer to some special question, such as "What did our Lord teach about life everlasting?" "What was our Lord's attitude towards sinners?"

Throughout the year there have been many special calls upon our spiritual energies. Emergencies have been plentiful this year, and I shall describe our share in only two. In late September when all the world was so deeply disturbed by threats of another world war, the children, who had read the newspapers, listened to the radio, and prayed for peace in chapel, were not satisfied with an extra collect or two, and demanded to "do something more about it." For several years the whole school, children, faculty, Sisters, and servants, have taken part in a day's watch, praying for peace, on Armistice Day. "Can't we keep a watch now?" they said. So we kept a watch, planning to ring the chapel bell and assemble for a *Te Deum* if and when a just and peaceful solution was found.

News of the Munich settlement came over the radio in the evening, but the bell was never rung nor the *Te Deum* sung. It seemed to us that Munich offered us a further call to prayer, to reparation, and to penitence, but that the bells of a great thanksgiving we had as yet no right to ring. We are still praying, and perhaps some day we shall be able to ring our bell.

THE school responded to another emergency recently, when the news published in *THE LIVING CHURCH* reached us, about the deficit in the mission budget. Catching someone's suggestion to the effect that 25 cents from each communicant would offset the deficit, the children immediately collected a quarter from every communicant in the school or on the staff (or married to the staff!) and sent in their check to the Presiding Bishop. They were very happy to have his gracious reply in acknowledgment.

These are facts. Their value we cannot measure, but at least an attempt is being made here at our school to instruct children in the ways of prayer, and in the doctrine, history, and work of our Church. Further, this instruction issues in action on the part of the children.

Some of the action is compulsory—the writing of papers, for example. The sacristy work, and of course, visits to the chapel at odd moments are not compulsory. Taking part in the days of prayer, and the special attempt to help meet the deficit not only were not compulsory, but were suggested and carried out by the children.

These representative actions on the part of the student body are the direct results of two things: regular habits of daily corporate prayer, which form the backbone of the spiritual life of our school, and systematic instruction in Christian doctrine. We have tried consistently to teach our children to pray and to love one another. They have definite, often individual instruction in the technique of prayer, and the chaplain is always prepared to help them with special problems, or with drawing up a suitable rule of life. On the other hand we



try to avoid an "overdose of religion." Our daily morning and evening prayers in chapel are brief, never taking more than ten minutes. We are fortunate enough to have a resident chaplain, sent to us by God Himself at a time when we had long been without any regular ministrations, and on Sundays the main service of the day is the 8 o'clock Eucharist. There is no other service on Sunday morning, although those who wish may go to the late service at the village church. Sunday evenings we have another brief service, Evensong and instruction, lasting half an hour. In all these services the children take an active part. They light the candles, bring in the Missal, take care of veils and hymn books, and take part in all the singing.

## II. DOCTRINAL STUDY

**I**DEAS and emotions must issue in action or they will flicker out in sentimentality; but we must have ideas to begin with. Christian doctrine classes are part of the academic schedule, and the work done here is intended to supply the intellectual background and justification for our acts of prayer and work. Only because we have thrashed out in these classes the problem of intercessory prayer, for example, and arrived at reasonably satisfactory answers to such questions, "How can prayer *change* anything? Doesn't God know all about it anyway?" can the student body as a whole respond by prayer to an international crisis. Of course the example of millions of others, and the call to prayer issued by our Church and by other great bodies of believers, were all powerful forces, impelling to like action, and making us feel that the tiny thread of intercession rising from the prayer desk before the altar in our little chapel was part of a torrent of prayer going up to God our Father. But our children had already learned some rudimentary things about God and about prayer which made it possible for them to take part with grave and earnest devotion in the work of the Church Militant in that time of real danger.

The organization of the Christian doctrine curriculum has been and still is for us a very important problem. Two priests of our Church have given us valuable help with this work, the Rev. William M. V. Hoffman, SSJE, and the late Dr. Frank Gavin.

Several years ago Fr. Hoffman visited the school, conducted a retreat for the children, and held an informal conference with us on the subject of our courses of instruction in religion. He made two especially interesting and fruitful suggestions. First, he said he felt sure that these classes should be put into the regular academic schedule. This would put the work on a basis of equality with the other classes, and give it dignity and academic recognition.

Secondly he pointed out how von Hügel's threefold classification of the elements of the spiritual life could be applied to the curriculum. Children between the ages of 5 and 14 go through a taken-for-granted stage in their religious practices. They learn more or less uncritically the traditions and teachings of the Church, and develop habits of prayer and worship. This is the "institutional" stage, and is a time when they need to stock up ideas, stories, and experiences which they will later draw upon, expand, and develop.

Between the ages of about 14 and 20 is the time when so many young people are lost to the Church. It is the point at which Church schools usually begin their work, and it seems to be one of the points of greatest inefficiency in our Church school work today. During these years the children, now in the "rational" stage, need to find out the reasons for the things they have been doing and believing. The intellectual side gains in interest, and courses should be planned to meet

these needs. There is room here for much more work in apologetics.

The third element is the mystical stage into which children may begin to pass at about 17. They should now have their institutional and intellectual underpinnings firmly established. In this period the structure of dogmatic belief is unified and illuminated through growth in prayer and the Christian virtues.

Some children wake up early to a sense of God in the universe, and carry through their whole spiritual development without ever seriously questioning the basis of their faith. These are natural mystics. Others are disinclined to the mystical view, and need to be bolstered up on the intellectual and ethical sides.

These comments, reproduced here from rough notes taken at the time, have been of great value to us in planning the Christian doctrine program as a whole, from the Lower School through the most advanced class in the Upper School.

At a summer conference held at Margaret Hall school, in the summer of 1932, Fr. Gavin gave two courses, one on the Creeds, and one on the prophets. The notes taken on these two courses, especially the first, form the basis of the course on the Creed which we give to the sophomores and juniors. It has been easy to adapt this material for children, so clear, so fair, so winning is his original presentation.

We learned also from him something about method in handling classes of this sort. His humorous, simple, direct way of answering questions, his habit of leading questioners to produce their own answers, his thoroughly scholarly approach and his great loyalty to and love for "our Holy Mother Church," although they were peculiarly his own, and the fruit of his own life, have nevertheless been to us a source of encouragement and inspiration.

**W**ITH these two sets of suggestions to guide us, we have developed a five-year curriculum, beginning with the eighth grade, and going through the senior year in high school as follows:

(1) We begin with a course on the life of our Lord, using the Gospel accounts as a text. The background of Greek, Roman, and Jewish tradition is discussed, and some attempt is made to suggest how the gospels came to be written and what materials the evangelists had to use.

(2) The next year the Acts of the Apostles are studied and the Epistles of St. Paul are put into the story of his life chronologically, as far as possible.

In these two courses no distinction is made between children who are confirmed in our Church, and children who are not. Beginning with the sophomore year a distinction is made, and a special course is offered to those who are not confirmed. This course will not be discussed here.

(3) The last three courses are not always given in the same order, since they have to be adapted to the maturity of the students, and their previous training, which differs from year to year. The course on the Christian Creeds is usually offered after the first two courses have been completed.

(4) Church history, with some consideration of the development of doctrine, and, of course, special attention given to the period of the Reformation, can be alternated with the course on the Creed.

(5) The most advanced students who have a fair grasp of the history and doctrines of the Church have been given a course in ascetic theology. This course was not part of the original plan, but was offered in response to a request from the older girls for some study of such matters as grace, prayer,





AT MARGARET HALL

the girls learn the proper way to care for the altar.

and the Christian life. It is based upon, and follows closely, F. P. Harton's book, *The Elements of the Spiritual Life*.

As has already been suggested, the methods of teaching do not differ in these classes from the methods used in other classes. There is perhaps more room for discussion, and more necessity for care, tact, and honesty in directing the discussion, but the subjects are *taught*. Christian doctrine class is not used for exhortation or preaching, and the emphasis is placed upon what the Church teaches rather than upon the teacher's private opinions. Classes are small, and the special problems and interests of individuals can be dealt with in the course of the work.

There are many pitfalls for the unwary in this work, but lack of interest is not one of them. It is a mistake to think that children are not interested in "theological distinctions." On the contrary, they are very apt to insist upon knowing *precisely* how things work. This very week yields a good example. The class which is studying the Creeds was discussing the Resurrection, and somebody asked the question:

"There is only so much matter in the world, isn't there? It can't be added to or destroyed, can it?"

"There is only so much matter and energy in the universe, yes. And of the two together the supply can't be enlarged or diminished."

"I worry sometimes about the Resurrection. Will there be enough matter for all the souls?"

Adolescent literalness is behind this question, but the child was really thinking, and demanded a direct, fair, and satisfactory answer.

In dealing with the student who is too preoccupied with her own objections to accepted teaching it seems wise sometimes to say, "It isn't my business what you *believe*. My job is to instruct you about what the Church teaches, and your job is to learn it, just as you learn your Latin and your history. Whether you believe it or not is your own affair." On the other hand, too much of this destroys the whole point of the course. Real objections which are not just attempts to show off, or delay the group, must be met. Not infrequently the only possible answer is "I do not know."

Besides this formal instruction, the Guild of St. John the Divine offers a wide field for learning more about the Church, especially about such practical matters as the organization of the national Church, the work of the Church in the mission field, and the workings of the envelope system. The guild is a voluntary association, organized a few years ago by a group of children who wanted to help in the sacristy. It is patterned after the medieval craft guilds, and celebrates its patronal festival each year with a procession to the chapel, a corporate Communion, and afterward a breakfast party. As it grew, it broadened the scope of its interests, and now directs

the missionary, social service, and charitable work of the students, in addition to the sacristy and chapel duties its members continue to perform. This year the guild has raised more than \$150 for missions, has done some work in the local community under the direction of the Red Cross, and has made and contributed 44 garments to the Needlework Guild of America. This kind of activity not only does some direct good in relieving human needs; it is a most efficacious way of teaching children the meaning of almsgiving, and offers a fine opportunity for them to put into practice some of the rather abstract ideas of charity and justice which they learn in class.

### III. PROBLEMS

UNDER the very best of circumstances, Christian education is a perilous, exacting, and exhausting task. Confronted with it, we feel like the lazy man in the Proverbs who offered his pitiful plea: "There is a lion in the way; a lion is in the streets." The rest of this paper will deal with a few of our peculiar problems.

When a school offers a course in Algebra II, three necessary elements are supplied. There will be a teacher who has had thorough training in mathematics in college, and who has some knowledge of the technique of teaching algebra. There will be a textbook which is scholarly, sound, comprehensive, thorough, and adapted to the needs and ability of secondary school pupils. Finally there will be a group of children with relatively uniform training in arithmetic and Algebra I.

Compare this with the situation which faces us in Christian doctrine classes. Seldom can teachers be found who have had an academic training for teaching this subject such as any qualified mathematics teacher has in her field. There are no textbooks which in scholarship, clarity, and suitability approach the average high school text in any subject. The problem of reference books is not acute, although we have yet to find the ideal Church history book for use with high school students.

And last of all, the students. Most of them come to us almost entirely uninstructed. They do not know such simple things as what happens at confirmation, or what the Holy Communion is. One year we had two girls, both confirmed, neither of whom knew how to make their communions! Harder to deal with are those who have assorted and incorrect ideas to begin with. Teaching them is like trying to teach algebra to children who do not agree as to the sum of 5 and 3.

We have found no solution to the problem created by the fact that the majority of our children do not go through the full five-year course with us. Assigned term papers help fill in the gaps which result, but there is no satisfactory substitute for the full course, and no way of telescoping the work any further. Two 45-minute periods a week hardly suffice to get through the material as it is.

When our graduates are ready to enter college, we write to the chaplain of the institutions to which they go, introducing our girls, and giving some information about their training and special interests in all that concerns their Church life, and some indication of their devotional needs and practices. So far the response to this effort on our part has been disappointing. For the most part our letters go unanswered, and the children are often left to shift for themselves in college. This is a tragic weakness. So many young people are lost to the Church after they go to college. They drift away, or they develop a crop of intellectual doubts which they cannot handle; other interests press in upon them, and they give up the struggle.

The burden of Christian education is laid upon the whole Church, not upon the secondary schools alone. However feebly



we may be doing our jobs, we are greatly hampered by lack of coöperation at both ends. Our girls come to us often with very little background, and go out from our school into college where many forces are set against their carrying on what they have begun here. They need much more attention and encouragement from the Church than they usually get, especially during their first years in college.

Each year on commencement day, we see a little group of our beloved children going out from us, full of hope, and good intentions. We have tried to give them some foundation

of Christian training—habits of corporate and private prayer, some knowledge of our Church traditions, an awareness of what the Church is doing today in its various fields. We cannot give them a set of infallible answers to problems, but we can give them the beginnings of a faith in God who is True and who shall prevail. Our girls should leave us with the conviction that the Christian religion is intellectually respectable and that the wealth of profound, brilliant, and honest thought of her sons and daughters through the ages is but a dim and broken reflection of the glory of the wisdom of God.

## Books of the Day

Elizabeth McCracken, Editor

### Dr. Fosdick's Guide to the Bible

A GUIDE TO UNDERSTANDING THE BIBLE. By Harry Emerson Fosdick. Harpers. \$3.00.

THIS volume is best described by its subtitle: *The Development of Ideas Within the Old and New Testaments*; it is really a treatise on Biblical theology, with the emphasis laid on the historical rather than the systematic viewpoint. "The Scriptures reflect some 12 centuries and more of deepening and enlarging spiritual experience and insight, in the written record of which nothing is without significance, and everything is illumined by its genetic relationships." For the sake of clarity, however, a compromise is made between the purely historical and the purely systematic methods of approach; Dr. Fosdick has driven what he calls "six separate roadways through Scripture." And these he labels "God, Man, Right and Wrong, Suffering, Fellowship with God, and Immortality;" with the hope "that the very fact of repetition, as each roadway inevitably brings the traveler within sight of familiar scenes common to all six, would help rather than hinder comprehension."

This statement of his purpose shows Dr. Fosdick's skill as a preacher, whose business is not to appeal to scholars but to help men and women toward the spiritual goal. In fact he disclaims any pretensions to technical scholarship; even though many who make such pretensions lack his broad knowledge of the Biblical field. His purpose is popularization—but popularization in the best sense of the word: the Bible deals with spiritual things and his endeavor is to make those things more widely known and more widely appreciated. Consequently, we meet everywhere the feeling for spiritual values. For instance, experts assert that Christ's doctrine of God is simply the Jewish doctrine of God at its best; Dr. Fosdick's version is: "By taking the Jewish doctrine of God at its best and by treating this idea with thoroughgoing moral seriousness, sloughing off hostile adhesions and limitations, Jesus achieved a consequence so new as to be revolutionary" (p. 41).

Or, in place of the conventional purely theological arguments regarding Trinitarian doctrine, Dr. Fosdick sums up: "The early Christians could not say about God all they wished to say in the mental patterns and terminology of traditional monotheism. Their experience had too many facets, was too rich and copious" (p. 52). Everywhere we meet this same crispness of phrasing and sense of historical reality. On the eternal problem of the ethics of war, Dr. Fosdick notes "the first Christians had not responsibility for governmental policies or influence in determining them" (p. 147), how often is this not forgotten? And the same applies to the concluding words of Chapter IV: "The Jewish-Christian religion has always involved a philosophy but it has never been a philosophy. In its most essential nature and most continuous meaning, it was and is costly adventure for the kingdom of God."

Naturally no one will agree with all that Dr. Fosdick has to say, either from the historical or the practical outlook; the present reviewer, *e.g.*, protests vigorously against translating St. Luke 17:21 as "the kingdom of God is *within* you." But he has no sectarian axe to grind; for instance, he cites with approval, from Principal J. G. Simpson, "not even the theory of transubstantiation, when precisely defined, can be regarded as wholly

inconsistent with the language of Scripture" (p. 254). And with every exception taken, the volume shows unmistakably the chief reason for Dr. Fosdick's eminence as a preacher. The preacher's function is to take God's revelation and convey it to his people. To do this, he must of course know his people, their needs, their language. But he must also know God's revelation in its primary source, the Bible—and Dr. Fosdick knows the Bible.

BURTON SCOTT EASTON.

### Seventeenth Century Religious Verse

STUDIES IN METAPHYSICAL POETRY. By Theodore Spencer and Mark van Doren. Two Essays and a Bibliography. Columbia University Press. Pp. 88. \$1.50.

STUDENTS of 17th century English poetry will welcome the detailed information here gathered together and made available for their use. The bibliography contains 540 titles of books and essays published during the past 25 years. Theodore Spencer rightly remarks that the list "is at least twice as long as a similar list would be for the whole 19th century," and that it indicates "a real excitement about a type of poetry which recent poets have much admired, and which was the expression of a generation faced by many problems similar to our own." In his essay Mr. Spencer concentrates upon a brief survey of publications referring to John Donne.

In the second essay, entitled *Seventeenth Century Poetry and Twentieth Century Critics*, Mark van Doren offers an explanation of what he "with many others takes to be a fact: namely that 17th-century poetry is the finest English poetry there is. He sees that "large as the poems are, the men are still larger. He believes their strength lies in "that they agreed to be men first and poets afterwards." He examines their sensibility, the humor, and their wit, and decides that "humor is the life of their poetry; wit is its language."

At first sight the price would seem to be excessive for a paperback book of fewer than a 100 pages, but the contents might readily be considered worth any price to students of the period.

MOTHER MARY MAUDE, CSM.

### A Novel for Social Reformers

THE BACK DOOR. By Julian R. Meade. Longmans, Green. \$2.50.

THERE was altogether too much tuberculosis among the Negroes of the Virginia town, and everyone knew that a sanitarium was a necessity. But nobody ever did anything about it. The moment a site was suggested, adjacent property owners rose up in protest; while the women of the missionary circle were too intent on Japan to think of the need at their back doors. And so the Negroes kept on dying.

Mr. Meade tells the story as it concretely affects Mary Lou and Junie, who are in love and plan to get married. By day she is a servant in a big house and he a worker in the tobacco factory; at night they meet among the mudholes and rats of Chinatown. And they struggle with the problems of their race: mean employers and landlords, bad living and working conditions, brutal rent collector, fearfulness of the future—and, above all, Junie's increasing cough. Friends, White as well as Colored, do all they can for them but they never have a chance. M. P. E.



# *The Parable of* **St. Catherine's Tower**

By the Rev.  
William G. Peck, S.T.D.

**W**HEN the ships turn from the deep sea, seeking the Solent and Southampton water, the first landfall they see is Saint Catherine's point, in the Isle of Wight. This is the high headland of St. Catherine's down, and upon it stands an old grey tower. I lay on the grass at the foot of the tower a few days ago, remembering its story; and it seemed to set forth a parable of the Church in the world.

I have been taking my summer vacation in the island—not at one of the popular resorts, but at a quiet spot not far from The Needles. I like solitude and silence when I am on holiday; but if I can find also some historic place or monument, I am the more happy. I was happy in the Isle of Wight, because from rolling downland, or within the shelter of a pine-wood, I could see the blue Solent; but also because there were other things to behold.

I saw the colored pavement of a Roman villa, unearthed in a clergyman's garden. I saw a ring worn by King Charles the First. I saw Roman glass bottles, and Jutish pottery, and the flint tools of a far distant age. I am not an archæologist. I merely stand and gape before such things like a rustic at a country fair—and meditate upon the stupendous procession of mankind through the centuries.

But it was St. Catherine's tower upon which I meditated longest. It has stood there for 600 years. There is a good and, I believe, authentic story about its origin, and I will tell the story before I come to the parable of the tower itself.

Upon a night of storm in the year 1314, a vessel was driven ashore at a point called Atherfield ledge. It was one of a fleet of several, which some merchants of Aquitaine had chartered to carry a consignment of white wine to England. The sailors of the wrecked vessel managed, not only to save their lives, but to bring their cargo to land. It was not, indeed, their property; but the merchants were a long way off, and the sailors might never meet them again. You can guess what happened. They sold the wine, 174 casks of it, to the islanders. But though the sailors may have forgotten the merchants, the merchants had not forgotten their wine, and learning what had happened, instituted legal proceeding against the people who had bought it.

Thus Walter de Godeton, a land owner who must have



ST. CATHERINE'S TOWER ON THE ISLE OF WIGHT  
Photographed by the Rev. David G. Peck, son of the author.

had a fine thirst, was found guilty of receiving 53 casks, and had to pay 227½ marks in compensation. But his troubles were not yet over. The wine, it seems, was not the absolute property of the merchants. They were acting for the religious community of Livers, in Picardy; and those good brethren had a word to say, not only about the material theft, but about the moral culpability of the hapless Walter. They actually complained to Rome, with the result that he was ordered to build, on St. Catherine's down, near the place where the wreck had occurred, a lighthouse, and to provide an oratory where a priest might say Masses for sailors. It was this same priest's duty to keep the light burning.

Walter de Godeton obeyed, and by 1328 the tower was built. It was repaired at the end of the 18th century, though it had long stood as it now stands, empty, silent, unused. The winds blow upon its aged stones, and a few sheep crop the grass at its base. It sends no beam of light to sailors wrestling in the dark; but to those who will consider, it propounds a noble philosophy.

**I**T IS a fact that any visitor can easily verify for himself, that the tower originally had three stories. The topmost chamber contained the light. Possibly the priest lived upon the ground floor, though if he did he must have had cramped quarters. The central chamber, just below the light, was actually the chapel, where Mass was said, and all that remains of the east window is here to be seen. You behold the picture! Here in the solitary tower, upon the lonely, storm-swept headland, the whole life of the Church was symbolized. Prayer and light. The celebration of the Holy Mysteries, and the



illumination of the world. The upward gaze to God, and the outward gaze upon the needs of men.

These two things can never rightly be separated, because the Most Holy Sacrament of the altar includes both the redeemed communion of men, and their redeemed contact with the world figured in bread and wine. It was what took place at the altar in the tower, that kindled the light above. The priest who lifted up the Body and Blood of Christ, trimmed with the same hands the light which showed to men their path across the pathless waters. And we do not see the Church aright unless we see this twofold aspect of her undivided life. She exists for the adoration of God, and for the lightening of the ways of men.

It is the basic tragedy of our modern world, that the divorce between these two forms of action which God has joined together, has been accepted as something natural and normal. The Church has been allowed to go on worshipping—*ascribing* "worth" to God; but men have ceased to suppose that her worship of God provides any standard of judgment as to the worth of their political or economic purposes. If she were admitted to be an illuminator, her light was supposed only to show the way from this world to the next. But in the days of Walter de Godeton, the Church was concerned to

provide a light to show the way up the Solent, to places like Yarmouth and Southampton. For the Church then held to the high doctrine that her knowledge of man's final End gave her the power to guide his steps along his earthly pilgrimage. It held that grace had come into the world to restore nature, and it was the task of the Church to reveal nature restored in a just human relation.

It may be said that the Church did not succeed in this. But at least she was on the right road. She thought it a perfectly reasonable thing to build a lighthouse over an altar. There came a day when, at the bidding of Henry VIII the light was put out, and the funds which had kept the priest and his labors going, were sequestered. There followed an appalling tale of shipwrecks. The priest could still say Mass at some other altar, but he could kindle no light. And since the Church has ceased directly to illumine the world's business, and has stood by while the world's work and the world's government have been carried on in the dim half-light of secularism, the danger of catastrophe has continued to increase.

Nor will it again diminish and pass away, until the Light of the World is allowed to shine upon the world's actual problems.

## Church Music Conferences

By the Rev. John W. Norris

ONE of the great drawbacks of many of our summer conferences on Church music, which are designed primarily for choirmasters, is that they treat the subject from a theoretical and not from a practical standpoint. That is, the conference consists of lectures and addresses, but no opportunity is given for actual practice of the theories advanced, nor is there an opportunity given to see how the lecturer puts his theories into practice.

During several summers the writer attended a number of such conferences in which the emphasis was placed upon the place and purpose of music in worship, and the types of music recommended that would best achieve the ideal set forth. For the most part these conferences have been limited to lectures.

In some instances the classes were instructed in the singing of a definite type of music, as for example Plainsong, but were not given an opportunity to put what they had learned into practical use in a church service. While theories are of prime importance, the theory must be workable if it is to have value. Often example is more instructive than a lecture.

A splendid example of this statement was seen in one conference where the class, having had several lectures on Plainsong, and also considerable practice in singing it, was given the opportunity of hearing a well trained choir actually sing it.

One of the satisfactory conferences was that held at Camp Wa-Li-Ro, Put-in-Bay, under the direction of Paul Beymer. The method employed at Wa-Li-Ro is this: Three choirmasters are selected to conduct the musical part of the conference. These men are each assigned a service, Morning Prayer, Evensong, or the Eucharist. They select the music which they feel is suitable for such a service.

When the conference opens a choir of some 20 boys is

at hand, while the tenor and bass sections are chosen from among the men attending the conference. Each choirmaster is given a definite number of rehearsals. He trains the choir for his service. On succeeding days each choirmaster takes his choir into the church and conducts the musical part of the service.

The services are conducted by a priest and are carried throughout with the utmost reverence and devotion. They are not "demonstration" services but actual services of worship in which the choir and others enter with the same spirit they would show in their parish services.

The conference recently held at Wa-Li-Ro was conducted by Ray Brown, instructor in music at General theological seminary, who prepared a Plainsong service for Morning Prayer; Harold W. Gilbert of Philadelphia, who prepared the music for Evensong, and Healy Willan of Toronto, who had charge of the choir at the celebration of the Eucharist.

Each man, in the choir rehearsals, treated the preparation of the music in an entirely different manner. The production of tone was demonstrated, and instruction was given the boys and the men in singing the music. Choir room discipline—instead of merely being talked about—was actually practiced.

In addition to this work, the evenings were given over to papers and discussions. Priests of the Church were called in to give these papers, which dealt with hymnology and liturgical subjects. The discussions were enlightening in view of the fact that they brought out many of the problems that face choirmasters in their parish experience, both in dealing with the choirs and in the conducting of the services.

More conferences of this type would do much to improve the general condition of Church music throughout the country.



# NEWS OF THE CHURCH

## Bishop of Michigan Submits Resignation

Former Head of Spokane, Now 73, Has Spent Nearly 50 Years in Active Service.

NEW YORK—The Rt. Rev. Dr. Herman Page, Bishop of Michigan, has presented his resignation to the Presiding Bishop, for action by the House of Bishops at its meeting next November. He gave his age as his reason for resigning. He is 73 years old.

A native of Boston, a graduate of the Episcopal theological school in 1891, Bishop Page thus completes nearly 50 years of active service. His Church lineage runs back into the early days of the American Church, as he was ordained by Bishop Clark of Rhode Island who was born in 1812, and by Bishop Talbot, one of the Western pioneers, while Bishop Tuttle, born in 1837, consecrated him.

WAS CHICAGO RECTOR

After a few years in Idaho and Massachusetts, the Rev. Herman Page became rector of St. Paul's, Chicago, and for 15 years was a strong leader there. He became missionary Bishop of Spokane in 1915 and after nine years was elected Bishop of Michigan.

He has been chairman of General Convention's Joint Commission on Marriage and Divorce since 1925; he has also been chairman of the Joint Commission on Church Architecture since 1928. He was elected to the National Council as representative of the Fifth province in 1934, and reelected for a second three-year term in 1937.

In writing to the Presiding Bishop he said: "While the Lord has blessed me with singularly good health, I feel strongly that it is but fair to the diocese and to my Coadjutor Bishop to turn over the affairs of the diocese into his hands." His Coadjutor is the Rt. Rev. Dr. Frank W. Creighton.

## Colonial Office Says Mount of Olives in Danger of Demolition

LONDON (RNS)—The Mount of Olives is in danger of demolition, according to a statement issued here by the British colonial office. The statement declared that, owing to the growth of New Jerusalem, the municipality of Jerusalem cannot indefinitely prevent building there.

"The authorities therefore hope," the statement continued, "that a trust may be formed, similar to the National Trust in England, which will buy this sacred land. Once inviolate, the Mount could be replanted with olive trees and remain a place of pilgrimage, of memories, and of beauty forever."

## Official Call is Issued for Meeting of Bishops

NEW YORK—The Presiding Bishop has issued the official call for the annual meeting of the House of Bishops. The House will convene in St. Louis, November 8th and 9th. Prefacing their meeting with a celebration of the Holy Communion at 10 A.M., in Christ church cathedral, the bishops will consider any resignations which may have been received, any vacancies in missionary districts, and "any other business that may be lawfully presented at such sessions."

At present the only missionary district without a bishop is Salina. A special committee is to report on this matter.

## Fair Visitors Flock to Cathedral of St. John

NEW YORK—Since the opening of the World's fair, the number of visitors to the Cathedral of St. John the Divine has increased so greatly that it has been necessary to enlarge the organized guide service. The visitors are members of all communions and even of none. There are literally thousands of them on an ordinary weekday, including many young people.

After the regular services on Sunday great numbers remain to inspect the building and to enjoy the beauty and majesty of the glorious nave in which the services are being held while the completion of the choir and sanctuary is in process.

The visitors, who come from all over the United States and from Canada and abroad ask particularly to see the work being done on the choir and sanctuary, preparatory to opening the whole length of the interior. Many feel that they are enjoying a unique privilege in that they are seeing one of the greatest of the world's cathedrals actually in course of construction.

Throughout the remainder of August Bishop Casady of Oklahoma will be the special preacher at the cathedral.

## St. Paul's, Los Angeles, Marks 74th Year in History of Parish

LOS ANGELES—St. Paul's cathedral here observed the 74th anniversary of its founding and the 15th anniversary of the consecration of its present edifice on July 16th. Dean F. Eric Bloy preached a sermon reviewing the history of the diocese and the parish, which was originally designated St. Athanasius' and was the first non-Roman church in Los Angeles.

Mayor Fletcher Bowron read the lesson at the service. Four hundred persons attended a luncheon following the service. It was noted that the present St. Paul's was completed in 1924.

## Strategy Board is Urged for Parishes

Dr. Fleming, in Trinity Yearbook Preface, Suggests Many Changes in Metropolitan Churches

NEW YORK—Creation of a board of strategy which would have oversight of the metropolitan parish is suggested by the Rev. Dr. Frederic S. Fleming, rector of Trinity church here, in his preface to the *Yearbook and Register of the Parish of Trinity Church*. Dr. Fleming's suggestion was made because he believes the Church must estimate its present position truly and lay down lines of endeavor which seem most capable of providing for the increase of the life and activity of religion in the days to come.

He believes that the Church in Manhattan and other metropolitan areas of this country is being vitally affected by the revolutionary changes in the status of the population and decreasing real estate values, and suggests that the existing problems may be overcome by the reorganization of the parishes.

Dr. Fleming is the 12th rector of Trinity church, the mother church of which is Old Trinity. His present church was consecrated in 1846, and his parish extends from Governors island to Washington heights. There are seven chapels in the parish, including St. Paul's and the beautiful Chapel of the Intercession.

Dr. Fleming fears that such a move as he proposes may not be popular in some Church circles, since it may be considered an invasion of parochial status and rights. "However," he adds, "it is this intense parochialism which today is throttling the best ministry of any diocese, or similar body, which, in the last analysis, is responsible for the work as a whole."

## AMALGAMATION OF PARISHES

His plan, he says, would necessitate the amalgamation of some parishes and the movement of others to districts where the population increases overtax the capacity of the churches. Amalgamation and movement of churches, he insists, must be done on a planned basis. He points out that something of this sort took place in London a few years ago.

Dr. Fleming also suggests changes in the hours of church services. He urged dropping the "fetish of large services," and goes on to say that "mass production in religion is just as vicious and unlovely as it has shown itself to be in other walks of life."

The Yearbook of Trinity Parish contains 166 pages, and covers the year 1938. It provides a number of general statistics of the parish, and includes a survey to show movements of population.



## Bishop Jenkins on Lambeth Conference

Tells Nevada Convocation of What Meetings Did for Church Unity, Suggests Patience

**G**ALILEE, NEV.—Declaring that the Lambeth Conference has integrated the whole group of Anglican Churches and set in motion the movement toward Christian unity, Bishop Jenkins of Nevada, in his address to the 31st annual convocation of the missionary district, held at Galilee, Lake Tahoe, on July 15th and 16th, centered the attention of convocation upon the all-important matter of Christian unity.

The Bishop said in part:

"It [the Lambeth Conference] may be called a clearing-house for all our intellectual and ecclesiastical adjustments and problems, and a steering committee for all movements with international and racial implications that rise within it by virtue of its world-wide task.

### CHURCH UNITY

"The Anglican Communion touches the old Churches on the one hand and the new on the other. Already full communion has been restored with the national Church of Sweden, the Old Catholic in the various countries of Europe, and some of the national Churches of the Orthodox East. Negotiations with various modern Churches are now in process, and an attempt is being made to bring together all the various religious communities of South India and Burma into one united body.

"This leads us back home. You must already know that an effort to achieve unity between ourselves and the Presbyterians is now being promoted. Much work has been done by the two Church commissions working both separately and together, and their proposals are now before the two bodies for consideration. While some of their statements have been found unacceptable by some on both sides, we are not to be discouraged. The task will outlive most of us here.

### PATIENCE REQUIRED

"A breach of 400 years' standing is not so easily bridged. Its accomplishment will require long patience, steadfast perseverance, much understanding of each other as brother Christians long separated, and deep rooted friendship for each other as children of God. We cannot hurry God, and humanly speaking, He will not hurry us.

"The achievement we seek must be based on principles that are at once Catholic and conserving. Conserving of all that has abiding value in either Communion, and Catholic in maintaining unquestioned continuity with the Church of the Creeds.

"The Lambeth Conference has given its counsel in reference to intercommunion during the stages of negotiation. Its deliberate judgment is that intercommunion should be the goal, not the process, of Church union. This seems to me consonant with the platform which years ago the Anglican Communion set forth as a basis of unity, and has been approved many times since its first adoption.

"The Lord's Table is the symbol of family unity and represents an existent, not a hoped-for condition."

## Ohio is to Increase Its Missionary Giving by 40%

**NEW YORK**—A 40% increase in its givings to the missionary cause is the goal which the diocese of Ohio has set for the coming year, according to announcement by the Presiding Bishop.

Information received from the Rt. Rev. Dr. Beverley D. Tucker, Bishop of Ohio, by the Presiding Bishop, states that the diocese will seek \$25,000 for the National Council in the Every Member Canvass this fall. The expectation of the diocese for the National Council this year is \$18,000.

Extensive plans are under way in the diocese of Ohio for prosecuting the Canvass. The Rev. Dr. Donald Wonders, chairman of the field department, is in charge.

## "Eloppements" to Nevada Opposed by Convocation

**GALILEE, NEV.**—Opposition to marriages of Californians who will soon be "elopings" to Nevada to avoid social hygiene legislation that will in the near future go into effect in California was voiced by the delegates to the 31st annual convocation of the missionary district of Nevada, held here July 15th and 16th.

The convocation unanimously adopted the following resolution:

"It is the opinion of this convocation that marriages of Californians cannot be solemnized by the clergy of Nevada unless they present certificates conforming to the social legislation requirement of the state of California and meet the full requirement of the marriage canon of the Church."

### INTRODUCED BY FR. THOMAS

The resolution was introduced by the Rev. Henry B. Thomas of St. Stephen's house, Reno. Discussing it in part, he said:

"In view of the social hygiene legislation which will shortly go into operation in California, we feel that every warning must be given to the reverend clergy of this convocation that Nevada will shortly be flooded with Californians evading the law requiring physical examination before marriage.

"The responsibility of assisting in this evasion is one which no priest with a social conscience or a sense of moral integrity can take upon himself."

The following were elected as delegates to provincial synod for 1940: The Rev. Frs. Lester M. Morse, B. Leo DeMare, and F. Wharton Weida; alternate clerical delegates: the Rev. Frs. Arthur S. Kean, Henry B. Thomas, and Joseph F. Hogen; lay delegates: Thomas Bath, George Swartz, Claude Smith; alternate lay delegates: Newton Crumley, L. Thomas, and Percy Dobson.

On the council of advice the Rev. F. Wharton Weida succeeded the Rev. A. L. Shrock, and Lawrence Johnson succeeded W. H. Johnston.

### Bishop Initiated Into Fraternity

**LEXINGTON, Ky.**—Bishop Abbott of Lexington was initiated recently into Pi Alpha fraternity, Lexington Alpha chapter, Church of the Good Shepherd. The rector of the parish, the Rev. Dr. John Wm. Mulder, is honorary national chaplain of the fraternity.

## All Saints', London, Observes 100th Year

Bishop of London Officiates High Mass; Dean of St. Paul's is Preacher at Evensong

**LONDON**—Eminent ecclesiastical dignitaries, who by no stretch of imagination can be numbered among Anglo-Catholic Churchmen, have taken part in the centenary commemoration held at All Saints', Margaret street. Dr. M. Thewes, dean of St. Paul's, was the preacher at the Solemn Evensong which was the first of the centenary services.

The centenary, he said, must be an event of deep interest and concern, not only to Anglicans, but to all English Christians. At All Saints', Margaret street, the Oxford Movement had stepped out into the world, and the movement of an academic coterie translated itself into worship and action. It was the beginning of a long list of churches in the Catholic revival.

The Bishop of London officiated, and four other bishops took part, in the High Mass sung on July 5th, the centenary day. Three of these had at one time served as priests on the staff of All Saints', namely: Bishop Carpenter-Garnier (lately Bishop of Colombo), Bishop Roscoe Shedd (formerly Bishop of Nassau), and Bishop Golding-Bird (sometime Bishop of Mauritius).

### THREE HUNDRED AT LUNCHEON

A company of about 300 sat down to luncheon afterward at the Café Royal, the Bishop of London being in the chair with the present vicar of All Saints', Dr. Bernard Clements, on his left, and St. George Arthur on his right. The vicar mentioned that up to the last minute Lord Halifax, the foreign secretary, hoped to be present, but was prevented by a prolonged cabinet meeting on the international situation. Among the preachers on the Sunday in the octave of the centenary was the Archbishop of York, the Most Rev. Dr. William Temple.

## St. Alban's, Stuttgart, Ark., Trebles Communicant Strength

**STUTTGART, ARK.**—St. Alban's mission here has grown from 11 communicants to 35 within the past two years. The Rev. George C. Merkel is in charge. The church had been closed for many years when in May, 1937, Mr. Merkel, in deacon's orders and serving as manager of the Pine Bluff chamber of commerce, some 35 miles away, took charge without compensation.

For a year and a half services were held twice a month. In June, 1938, Mr. Merkel was advanced to the priesthood, and on the first of January of this year he gave up his position in Pine Bluff and assumed charge, on a full time basis, of St. Alban's and of two nearby missions. He has presented two classes for confirmation within the past nine months.



## Rumanian Church is Consecrated in N. Y.

Brownstone House on West 89th Street Becomes Spiritual Home of 2,000 Orthodox

NEW YORK—Impressive ceremonies marked the consecration on Sunday, July 23d, of the first church for Rumanians established in New York City. The church is in the brownstone house at 50 West 89th street, bought for the 2,000 members of the Rumanian Orthodox Church in the city with the gifts of friends, the largest contributor being William Nelson Cromwell.

The former dining room of the house, on the second floor, has been made into a sanctuary. All four floors of the house will be used for religious purposes, among them being a parish library and reading room.

The consecration service began at the front steps. Bishop Policarp Morusca, who is Bishop for Rumanians in North and South America, sprinkled the steps with holy water, while the assisting clergy sang the appropriate prayers and thanksgivings. The two assistants were the Rev. Fr. Joseph, superior of the Franciscan Order at Little Portion, Mount Sinai, and the Rev. Lauriston L. Scaife, curate of St. Thomas' church. From the steps, the Bishop, clergy, lay officials, and the congregation proceeded from room to room, with the customary dedicatory ceremonies at each station.

Among those present were Radu Irimescu, Rumanian minister to the United States; Andrei Popovici, Rumanian consul general in New York; and Horia Ioan Babes, financial secretary of the Rumanian Legation at Washington, D. C.

Following the service, a dinner was held in the Rumanian pavilion at the World's fair. Horia Ioan Babes there stated that, when the buildings at the World's fair are demolished, much of the material contained in the Rumanian pavilion there will be used in the construction of a church building, in New York City.

It will be recalled that the late Rev. Dr. Frank S. B. Gavin had a leading part in the conferences between the Anglican Communion and the Rumanian Orthodox Church in the summer of 1936, for which purpose he went to Rumania in response to a joint invitation from the Rumanian Patriarch and the Archbishop of Canterbury. Shortly after Dr. Gavin's return home, Bishop Policarp Morusca came to America and was entertained by Dr. and Mrs. Gavin at the General theological seminary.

### Heads State Health Association

BOISE, IDAHO—The Very Rev. Frank A. Rhea of St. Michael's cathedral, Boise, has been elected president of the newly formed Idaho state public health association.



ST. JOHN'S CHURCH,  
OXFORD MILLS, ONT.

St. John's church, Oxford Mills, celebrated its 70th anniversary on July 28th to 30th. St. John's was the parish church of the late Rt. Rev. C. P. Anderson; and it possesses, as a memorial to Bishop Anderson, a handsome reredos. The parish recently brought out a certificate in remembrance of the historic visit to Canada of the King and Queen of England and of the 70th anniversary of the founding of the Church of St. John the Evangelist. The Rev. James Dawe is rector of the parish.

### Youth Rally Held at Wayne, Pa., Under Auspices of Church Union

WAYNE, PA.—Under the auspices of the American Church Union, a youth rally of 300 boys and girls was held on July 13th, using the facilities of the Valley Forge conference at Valley Forge military academy, Wayne, Pa.

The Rev. William S. Chalmers, OHC, delivered a strong message to the gathering of youth of the Church, representing sixteen dioceses but principally the Philadelphia area. Fr. Chalmers mentioned the inspiration which had come out of the Valley Forge conference and similar opportunities in other conferences. These conferences, he said, had provided through the honest sharing together of youth problems the means by which the Holy Spirit makes articulate to the Church the task of the individual.

Fr. Spencer, OHC, director of the Servants of Christ the King, presented in brief the rule of life of the group, laying emphasis on the fact that it is not just another organization but is an opportunity providing a way of living for the individual in answer to his desire to live the rule of the Church of Prayer, Abstinence, and Selflessness.

### Dr. John A. F. Maynard Speaks at World's Fair on Huguenot Day

NEW YORK—American, Belgian, Dutch and French officials took part in the festivities of Huguenot day, held in the French pavilion at the World's Fair on July 13th. Among the speakers was the Rev. Dr. John A. F. Maynard, rector of the French church, St. Esprit, in this city.

Mayor La Guardia introduced all the speakers and presided at the luncheon following the formal exercises.

## Issue Statement on Sale of War Goods

Social Service Workers Condemn Aiding of Aggressor Nations by Furnishing Supplies

CHARLESTON, S. C.—The sale of war commodities, specifically scrap iron, gasoline, oil, rubber, and other raw materials used in the manufacture of munitions or as a means of propulsion for war machines, to aggressor nations was soundly condemned at a recent meeting of the department of Christian social service of the diocese of South Carolina, and all Christians in the United States were called upon to cease from this offence.

The condemnation and the appeal, signed by the Rev. William W. Lumpkin and seven other members of the department, were put in the form of the statement which follows:

"We, the members of the department of Christian social service of the diocese of South Carolina, having become more and more painfully aware of the fact that professed Christians, including communicant members of the Protestant Episcopal Church in the United States, have taken and are taking overt or unthinking part in aiding and promoting warfare waged by aggressor nations through the sale of war commodities, specifically scrap iron, gasoline, oil, rubber, and other raw materials used in the manufacture of munitions or as means of propulsion for war machines, herewith unequivocally condemn such actions as un-Christian.

"This statement is not directed in judgment at the non-Christian population of this nation, nor is it an attempt to pass on the question of what is or is not a neutral act from the standpoint of the state department of this nation. It is a deliberate and reasoned designation by Christians of such above-mentioned members of the Christian Church, as offenders against Christ's laws of life, love, and truth.

"We realize that we cannot speak for the whole of our Communion, nor certainly for other branches of the Church Universal. However, in this instance, it is felt that there cannot be any thought of disagreement with the premise of this statement.

"Therefore, in the name of Christ and His Church, we the undersigned, do solemnly call upon all implicated by our words to cease from this offense, now having the knowledge of it, and in repentance turn to God, the Father of all races, asking forgiveness and the will and strength to make amends through works of love and peace."

### Gambier Conference Officers

CINCINNATI—The Rev. G. Russell Hargate, rector of St. Thomas' church, Port Clinton, was elected executive secretary, and the Rev. C. Ronald Garney, St. Paul's, Columbus, dean, of the 1940 Gambier summer conference for church school workers of the dioceses of Ohio and Southern Ohio. The election was held at the close of the nineteenth annual session at Gambier, June 26th to July 7th. All the other conference officials were reelected.



## Chinese College is Locating in Yunnan

Faculty and Students Making up  
Time Lost; New Term to Begin  
in September, as Usual

**F**ACULTY and students of Central China college, according to latest reports, are settling down at Hsichow in western Yunnan, their latest place of refuge after evacuating Wuchang before the Japanese entered. The month of August will be used to make up laboratory work lost by having to move and because of inadequate quarters. The new term will begin at the regular time in September. The practice school begins its work on August 1st.

Summer is the rainy season in this part of China, and cooler than the rest of the year, except November. Housing condi-

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## Moral Rearmament Brings 30,000 to Hollywood Bowl

LOS ANGELES—Moral rearmament attracted 30,000 persons to Hollywood bowl, Hollywood, on the evening of June 19th, according to the *Los Angeles Times*, and 10,000 others who wanted to get into the bowl were turned away. The 30,000 came, said the *Times*, in limousines and jalopies, in wheel chairs and taxicabs.

For the first time since the inception of Dr. Frank N. Buchman's Groups movement, all the leaders of the moral rearmament platform were brought together—leaders from Burma, London, East Africa, Australia, China, and Japan.

Herbert Hoover, former president, who was expected to be present, only sent a message. Present and speaking, however, were Dr. Buchman; H. W. Austin, British tennis star; and Tod Sloan, London labor organizer.

tions in Hsichow are not ideal, it is reported; rather too much like slums, dangerously crowded, and sanitation is a major problem.

In the migration members of the faculty, clergy, and others have acted as bus drivers. The work has been arduous, and a heavy toll in physical fitness has been taken from those upon whom the burden of this work fell.

One of them wrote while in transit:

### BUS OFTEN STUCK

"Probably the hardest thing on me is when the bus gets stuck somewhere, when crossing unbridged beds of mountain torrents or when the soft shoulders collapse on the highway and it takes me three or four hours extra, without food, to get out of the difficulty. This has happened several times. The last time I had no food from 9 A.M. until after 10 P.M. and had to spend hours under the bus digging like a mole.

"It was fun and I imagine I looked funnier, especially to the crowd that gathered to watch but not to help. The worst of that scrape was that my helper was hurt by having one of the tombstones, which we were carrying to fill up a hole in the road, fall on his finger, and smash it.

"It has also become necessary for me to do the cooking along the way. The cooks at these small wayside stations are all opium smokers and never heard the word cleanliness. So, on about the second trip, I went into the kitchens and began to help.

"By the fourth trip I had supplanted the cooks, and now we have a regular system. My helper scalds all the dishes, I do the cooking, and the cooks help around a bit. There are usually about 30 people to cook for. And while we cannot eliminate the flies, we do keep them out of the food."

### Hankow Music Teacher Returning

NEW YORK—Miss Gwendolyn Seng, music teacher from the diocese of Hankow, China, who has been studying in New York on a United Thank Offering scholarship, is returning to resume her work in China. On July 13th she sailed from New York for a short visit to England.

## Boone Compound is Haven for Refugees

1,500 Seek Safety from Bombs of  
Japanese; Are Given Chance to  
Earn Small Incomes

**H**ANKOW, CHINA—Fifteen hundred Chinese refugees from the bombs and the swords of the Japanese are seeking shelter in the compound of Boone middle school, Wuchang, according to an estimate made at the beginning of July. They are scattered about in various buildings, not so crowded as they formerly were on the cathedral compound here.

A number of industries have been started to give the refugees some income and to take their minds off the ever-present fear of death. The big school gymnasium is now humming with the whirr of stocking machines and the click of looms turning out bath towels. In the hall over the library sewing machines, are kept busy turning out garments.

### REFUGEES LEARN TRADES

Daily the refugees go out to little market garden plots, and some are learning carpentering and other trades. At Yen hostel 50 girls are living. They work half a day and study half a day. Observers report they look healthy and, under the circumstances, happy.

Classes for preparation for the sacraments are being held. Already a number of refugees have been admitted as catechumens; others have been baptized and confirmed.

### WUCHANG DESOLATE

Wuchang is now desolate, a dead city almost. But a few of the natives have come back. They are living somehow in half-wrecked houses. Streets of the city are silent and empty, with gaping ruins on all sides. Grass is growing up to cover some of the havoc of war.

The Rev. Erskine Swift has arrived in Hankow, having been transferred to the diocese after spending several months in Shanghai. He was ordained in the Church of St. John the Evangelist by Bishop Gilman, and is now living at Boone middle school, studying the Chinese language.

## Shortage Fund Is Aided by Vicar's Hunger Club

OXNARD, CALIF.—The Vicar's Hunger club was organized in All Saints' church here, known as the Little Church of Worship and Welcome, to raise the parish's pledge for the missionary shortage fund. The Rev. W. Don Brown is vicar. The plan of the club was for each communicant to miss one meal during each month, and send the price of the meal to the fund. The plan was entirely successful. It brought in enough money to pay the pledge, as well as to cover the printing and postage costs necessary in its promotion.



## Gentry of Chengtu Ask British Help

### Chinese Write Letter to Churches Seeking Fuller Appreciation of Sino-Japanese Conflict

LONDON—The recent bombing by the Japanese of Chengtu, the cultural center of the province of Szechwan, China, has called forth a letter of appeal addressed to the Churches of Great Britain by 40 Chinese who described themselves as "the gentry of this historic city of Chengtu." They ask Christians of England to exert all the influence at their disposal to arouse a fuller appreciation of the significance of the conflict in the Far East and to give more definite and concrete help to a nation "now so ruthlessly maddened down under the heel of the Japanese invader."

"We are bearing the burden and heat of one day on behalf of you Western democracies," the Chinese wrote. "Had we capitulated, who can tell where England and France would be today? Who can tell what the combination of Germany, Italy, and Japan, with the vast resources of China at their disposal, would have done to Europe by now, if we had not put up such determined resistance to Japanese aggression?"

"We have suffered and bled and died for you, and for all who love freedom and democracy."

#### NOMINATED FOR BISHOPRIC

The Ven. Leslie Stannard Hunter, archdeacon of Northumberland, has been nominated to succeed the Rt. Rev. Dr. L. H. Burrows (who is retiring shortly) as Bishop of Sheffield. Archdeacon Hunter, who is 49, has been closely associated for many years with the Student Christian Movement, and is keenly concerned with the social side of Christian life.

#### TOTALITARIAN CENSORSHIP

Dr. Cyril Garbett, Bishop of Winchester, is unhappy because he feels that, owing to the strict censorship of their press, Italian and German citizens are kept ignorant of the readiness of the British people to make sacrifices for the cause of peace. He thinks it would be well worth while to vote the cost of a battleship to the creation and maintenance of a ministry of information which would spare neither money nor ingenuity to penetrate the artificial barriers of totalitarian censorship.

#### PASTOR NIEMÖLLER

The second anniversary of Pastor Niemöller's imprisonment by the German government was marked in London by a service of intercession at St. Martin-in-the-Fields. In an address, Dr. Bell, Bishop of Chichester, said that, according to the latest news, Pastor Niemöller was in good health, morally and physically unbroken. The recent appeal from his family to the Führer for his release had been rejected on the ground that, if free, he would become a center for enemies of the state.

## German Refugee Committee Furnishes Waiting Room to Help Nazi-Terror Victims

NEW YORK—Latest activity of the Episcopal Committee for German Refugees is the furnishing of an attractive waiting room for the American Committee for Christian German Refugees at 165 West 46th street, New York City.

The room used heretofore was small and bare, with insufficient seating capacity; the new room is large and, when the furnishings are in place, will be pleasant

as well as useful in the committee's work. New York City Church people were asked to supply rugs, tables, lamps, bookcases, writing desks, chairs, and other essentials.

"The refugees," the Committee says, "are mainly professional people, who are anxious to establish themselves here and use their talents for our country. We want to make them feel that their fellow-Christians are conscious of the bond of brotherhood."

The committee works in coöperation with the Department of Christian Social Relations of the National Council, and is in close touch with the various national and international refugee agencies.

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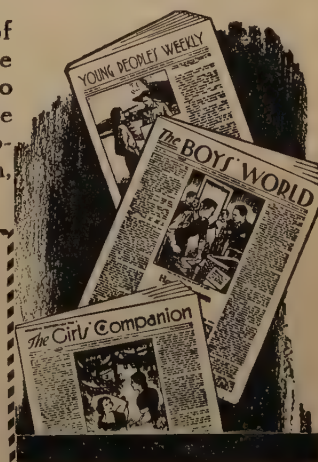
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## Big City Church Shows How 'Doorstep' Children Without Affiliation May be Reached

CHICAGO—How a big city parish can serve its immediate neighborhood and provide a community program which will prove effective in reaching the large group of city dwellers without active church affiliations is being aptly demonstrated at St. Chrysostom's church in Chicago.

Although known as one of the wealthiest and most fashionable parishes in the city, St. Chrysostom's is nevertheless located in a neighborhood which suffered in recent years from city population trends and today it is situated in the midst of an extensive rooming house district where thousands of young people from out-of-town have come to live.

Last October St. Chrysostom's took up the challenge offered by these doorstep children and threw open its doors as a community center for the entire neighborhood. Afternoons and evenings throughout the week, when its rooms are not in use by the church, the parish house has become a center for children and adults of the surrounding area.

With the aid of a staff of 23 volunteer workers, classes have been organized in numerous group activities, such as craftsmanship, sewing, cooking, dressmaking, and dancing. Scout and camp fire groups were organized and clubs for young people started. A large room in the basement was converted into a roller skating rink, and here on Wednesday evenings the youngsters enjoy themselves safely away from the dangers of the street. The boys and girls also produce plays presented on a stage which they built themselves.

Under the supervision of George E. Blacktopp, director of the center, the scope of activities has been constantly increased. According to him, the center expects to double its activities next year. The work has grown to such an extent in the last few months that the average attendance at the 22 group activities which the program includes was 3,500 each month. Only a few of these are members of the Church, the majority being members of other denominations.

## Cabinet Altar Installed in Boys' Ward of Brooklyn, N. Y., Hospital

BROOKLYN, N. Y.—A cabinet altar has been installed in the boys' ward of the new wing of St. Giles' orthopedic hospital for children, Brooklyn. There is a small chapel on the main floor of the building, but it is always difficult, and in many cases impossible, to bring the children to the chapel, because the treatment they are receiving necessitates braces, casts, and appliances of various sorts.

In the new ward it was, therefore, decided to install an altar that could be used on occasions, making the ward temporarily a chapel, and could be suitably closeted when not in use. When not in use, the new altar has the appearance of a handsome cabinet against the wall; when the doors are opened and folded back, they reveal a beautiful altar and reredos.

## Bishop Washburn Appoints Diocesan Unity Committee

NEWARK, N. J.—Following up action taken by the convention of the diocese of Newark last May, Bishop Washburn of the diocese has appointed a committee of three laymen and three clergymen to "promote within the diocese the study of Church unity and Christian neighborly relations with other Churches." The convention passed a resolution asking the Bishop to take such action.

The persons named below, the Bishop has announced, will form the committee:

The Rev. Messrs. William K. Russell, C. L. Gomph, and Harold Hinrichs; and Messrs. Henry T. Stetson, Warren H. Turner, and Leigh K. Lydecker. Mr. Russell is chairman.

## Illustrated Lectures Are Good Way to Show Church's Mission, Report Indicate

NEW YORK—The time-honored and still popular illustrated lecture continues to be an effective method of informing Church people about the Church's mission, it appears from a report of the lantern slide division at Church headquarters, 28 Fourth avenue, New York.

In the first six months of this year the division sent out no less than 179 illustrated lectures for use in 118 parishes and missions. The most popular topic was The City, with India a close second. Many parishes wanted the lectures on Church history and the life of Christ, with demands also for those lectures descriptive of actual mission fields, rural America, Latin America, Liberia, and the Hawaiian Islands.

The division reports also an increasing demand for motion picture films of missionary fields. A few are available, the report says, and in the six month period there were 26 showings in various parishes throughout the Church.

## Representatives of Press, Radio and Cinema to Discuss Propaganda

WILLIAMSTOWN, MASS.—Noted representatives of the press, the radio, the cinema, political science, and education will attend the 1939 Williamstown institute of human relations to take part in an intensive study of the more significant types of propaganda now being used in this country, with a view to determining which are dangerous to democracy and which are helpful, it was announced by Dr. Clyde R. Miller, professor of education at Teachers' college, Columbia university, and director of the Institute for Propaganda Analysis.

Dr. Miller will preside over a daily forum on Propaganda—Good and Bad—for Democracy, during the institute, which will be held on the campus of Williams college here August 27th to September 1st under the auspices of the National Conference of Christians and Jews, as in previous years.



## Summer Conferences at Camp Seisen Ryo

Leadership Training — Spiritual, Moral, and Physical — is Given to Japanese at BSA Center

**T**OKYO—A full summer of leadership training conferences for the moral, spiritual, and physical training of Japanese youth opened July 15th at Camp Seisen Ryo, the Japanese Brotherhood of St. Andrew's newly established leadership training camp on the slope of Mt. Yatsunatake, Kiyosato, the most imposing array of leaders so far assembled for any of the eight annual summer conferences having been secured. Unless some unforeseen difficulty arises, the Japan Brotherhood leaders expect well over 500 young men and boys from all parts of the Japanese empire and the Far East will attend the sessions.

Very noticeable this year is the active cooperation secured for the various sessions, not only of all the youth leaders among the native and missionary clergy, but also of the lay university professors and others from 10 of Japan's leading universities and colleges.

The actual Brotherhood conferences operate in three sections—college and business age young men; boys of middle school age; and a third for rural young men. Each of these sections have over 100 members especially selected and invited for their promise of leadership ability.

The first section opened with supper on July 15th, with the Rev. Dr. Takaharu Takamatsu, chaplain of St. Paul's university, giving the keynote speech. The Bishop of North Kwanto, the Rt. Rev. Dr. C. S. Reifsnider celebrated the opening Communion at the outdoor altar and preached the opening sermon. The Rev. Shinzo Nakamura, rector of the Church of the Ascension at Hirosaki (Tohoku), was camp chaplain, and the Rev. Shinichi Kimura, priest at Sapporo (Hokkaido) lead the study course on What a Christian Believes. Mr. Reichi Yamamoto directed Church music and Mr. Douglas Overton was in charge of camp singing.

### YOUTH PROBLEMS CLASS

In addition to 10 chapter or discussion groups composed of Japanese young men who met daily through the camp period, there is a special group of foreign and Japanese youth leaders making up a special class for daily discussion of youth problems. The Rev. Luther Tucker of New York, Far Eastern secretary of the World Student Christian Federation, and the Rev. Leslie Fairfield, priest at Yangchow, China, participated in the camp.

The boys' conference, August 1st to 13th, operates along similar lines, with the Rev. Nobumoto Takuma of Yonezawa, Tohoku, as chaplain and the Rev. Tada-teru Sato of Tsuchiura, North Kwanto, as leader of the study course based on the Ways and Teachings of the Church for Boys. The theme of the rural young men's

## Churches to Take Part in Missionary Campaign

**LONDON (RNS)**—The Church of Ireland, the Church in Wales, and the Episcopal Church in Scotland have decided to participate in the great missionary campaign which is to be conducted throughout the nation by the overseas bishops who will be in England next year for the decennial meeting of the Lambeth Conference of the bishops of the Anglican communion.

At a meeting here of the missionary council of the Church Assembly plans were approved for the issue of missionary literature, including a map of Anglican dioceses throughout the world, in connection with the Lambeth Conference. Reports were received showing that very extensive preparations are being made in the dioceses for the reception of the visiting bishops.

conference, August 26th to 31st, will be The Gospel of the Kingdom and Japan's Good Earth. The Rev. Seiichi Miura of Kyushu will give the study course, and the Rev. Kikuzo Ando of Satte, North Kwanto, will be chaplain.

In addition to Bishop Reifsnider, the Bishops of Tohoku, Hokkaido, Tokyo, Kyoto, and Osaka will visit the camp for part of the sessions.

The headquarters office of the Brotherhood movement in Japan was removed to the camp on July 10th and will be maintained there until September 10th.

### CONGREGATIONAL CONFERENCE

In addition to the definite Seikokwai conferences, the period of August 15th to 22d will be used by the Japanese Congregational Church for a young people's conference. From August 20th to September 10th about 100 college athletes will hold various sessions for practice, with stated daily periods for spiritual lectures and discussions.

Eight of the regulation cabins have been completed. It is hoped that several leading Japanese will contribute the remaining three. Considerable interest has been aroused over the total contributions of 40,000 yen by American and Canadian Churchmen to build the training camp. Leaders here are seeking to provide the funds needed for its completion without asking overseas friends. Gosuke Imai, leading raw silk producer, contributed 1,000 yen this month toward camp grounds improvement, and a cabin has been given in the name of Paul, Stephen, and Peter Sawada, young sons of the vice-foreign minister.

The Tokyo amateur dramatic club committee, on the suggestion of Lady Craigie, wife of the British ambassador, gave the Brotherhood 1,500 yen for camp building construction, the proceeds from the dramatic club's May performance. The Most Rev. Dr. Samuel Heaslett, primate of the Japanese Church, contributed a leader's cabin. The seven other cabins have been named after the dioceses of Tokyo, North Kwanto, South Tokyo, Kyoto, Hokkaido, Kyushu, and Tohoku.

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## Our Daily Guest Register - -

is showing so many new out-of-town visitors that we are beginning to wonder whether they are stopping by enroute to the World's fair, or is it that Baltimore is becoming more and more a real center of Church Art and Supply?

Time alone will tell, of course, but we are glad of this, another opportunity of inviting you personally to visit our workshop. Guests continually assure us that they have never before seen so many and such lovely things. Isn't that enheartening?

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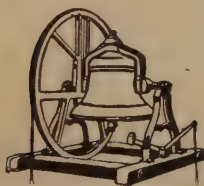
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## Fr. Waggett, SSJE, Dies After Protracted Illness

LONDON—The Rev. Philip Napier Waggett, one of the most noted members of the Society of St. John the Evangelist, died at his sister's house at Parkstone on July 4th, after a long illness. He was 77 years of age.

Educated at Charterhouse, from where he went to Christ church, Oxford, Fr. Waggett was known as an eager student of natural science. He took a brilliant first in the honor school in 1884.

After science, Fr. Waggett read theology, in which he got a second after a year's work. In theology he was the pupil of Henry Scott Holland, who is reported to have said that Waggett's brain was the quickest he had ever known. Like many young men of great gifts and strong personality of his generation, Waggett felt the call to work for the Christian cause in the slums of East London. Then, after three years in Southwark, he went to Cowley in order to become a member of the Society of St. John the Evangelist, and was sent in 1896 to take charge of St. Philip's, Cape Town.

He returned to England in 1899, and began a great work as a preacher, conductor of retreats, and scholar. On the outbreak of the World war, he immediately offered his services as a chaplain, and within a month was with the British expeditionary force in France where he was twice mentioned in despatches. In 1918 he was selected for special service in Palestine and became a member of the general staff with the rank of major. After the war he returned to the normal work of a Cowley father. He went to New York in 1924 to lecture at the General theological seminary.

## Vacation Schools Prove Valuable in New Jersey

TRENTON, N. J.—The vacation school movement is growing rapidly in the diocese of New Jersey, and nearly double the number of parishes and missions engaged in this work in 1938 have participated in 1939. The movement has proved particularly valuable in the mission field.

Interesting among the vacation schools is that conducted here in St. Mark's Colored mission, under the Rev. Cedric E. Mills, pastor. Between 50 and 60 children have been studying and making attractive posters and samplers, while a large class of boys has been building model churches designed by the rector. The work has made a deep impression upon the surrounding community.

### Dedicates Bishop's Chair

LA JUNTA, COLO.—Bishop Ingley dedicated, on July 6th at St. Andrew's church, La Junta, a memorial bishop's chair and prayer desk, the gift of William B. Winchell in memory of his father, George Herbert Winchell, who for 40 years was an active member of the vestry of St. Andrew's.

## NECROLOGY



May they rest  
in peace.



### HERBERT A. DALY, PRIEST

DETROIT—The Rev. Herbert A. Daly, non-parochial priest of the diocese of Michigan, died at his home in Detroit July 20th. Mr. Daly had been in poor health for some time, and had lapsed into a coma 10 days prior to his death.

Mr. Daly was born in Detroit in July 1867. He was ordained to the diaconate by Bishop Thomas F. Davies in 1900 and for a number of years thereafter served as assistant minister, first in Trinity, then in Grace church, and when Grace church merged with St. Paul's, in the cathedral parish. He also had charge of St. Paul's mission, Romeo, from 1912 to 1916, and was active in assisting to raise funds to build the present church there. For many years he was connected with one of the leading Detroit department stores as a consultant on interior decoration. Mr. Daly was ordained to the priesthood by Bishop Charles D. Williams in November, 1920, and since that time he assisted the clergymen of various parishes in Detroit. For the past five years he has been active in St. George's mission, though never officially connected with the mission.

Mr. Daly was married to Mary K. Wilson in February, 1889. She died in September, 1917. In April, 1928, he was married to Julia Fournier, who died on December 10, 1938. Since that time he made his home with his daughter. He is survived by his daughter, Mrs. William H. Kuhn, and three grandsons.

The funeral service was conducted at St. George's mission on July 22d. Requiem Mass was celebrated by the Rev. Clark Attridge, missionary in charge of St. George's, assisted by the Rev. Dr. Bert S. Levering, rector of All Saints', Detroit. The body lay in state from 10:00 to 11:00 A.M. in St. George's. Interment was at Woodlawn cemetery, Detroit.

### WOOD STEWART, PRIEST

PHILADELPHIA—Word has been received here of the death on July 4th of the Rev. Wood Stewart, former rector of the Church of St. Martin-in-the-Fields, Chestnut Hill, where he served from 1911 until 1932, when failing health caused him to resign. Mr. Stewart was stricken with a heart attack at New Brooklyn, Md., where he had just gone from Clearwater, Fla. He died soon after the attack.

Born at Rose Hill, Ala., September 1, 1878, Mr. Stewart was graduated from Rollins college, Florida, in 1902, attended Andover theological seminary in 1904, and received his degree in divinity from Eastern theological seminary in 1905, the same year he began his ministry as deacon and curate at the Church of the Holy Trinity, New York City. The following year he was ordained to the priest



ood by Bishop Lawrence and became  
 assistant at St. Thomas' church, Brooklyn.  
 In 1907 he accepted a call to the rector-  
 ship of Trinity church, New Dorp, New  
 York City, where he remained until he  
 went to Seattle, Wash., as rector of  
 epiphany church in 1909. In 1917 he left  
 his pulpit to become a chaplain, serving  
 with the Washington coast artillery, at  
 Fort Worden, and as chaplain of the 63d  
 coast artillery in France.

Upon his return from overseas, Mr.  
 Stewart became rector of St. Martin-in-  
 the-Fields, Chestnut Hill, where he served  
 for 13 years. After his retirement he made  
 his home at Kew Gardens, L. I.

His wife, Ruth Harris Stewart, who  
 was well known as a concert singer, died  
 last December. Her death was a serious  
 blow and it is believed by his close friends  
 that the shock of her loss hastened his  
 end. He was buried July 7th at her side  
 in her former home, Parkersburg, W. Va.

## FRANCIS C. WOODARD, PRIEST

ROCHESTER, N. Y.—The Rev. Francis  
 Charles Woodard died in his 88th year  
 in the Church home, Rochester, on July  
 15th. He was a retired priest whose last  
 charge was Grace church, Scottsville, of  
 which he was rector emeritus since 1927.

A graduate of the Indianapolis univer-  
 sity, he held the degree of Bachelor of  
 Divinity from Yale university. He was  
 ordered priest in 1892 by Bishop Knicker-  
 bocker and held various pastorates in In-  
 diana from that time to 1900 when he  
 became rector of St. James' church,  
 Rochester, from which parish he removed  
 to the Church of the Nativity in Cincin-  
 nati, and from there to Trinity church,  
 Chambersburg, Pa. He returned to the  
 diocese of Rochester in 1917, as rector of  
 Grace church, Scottsville.

He is survived by his widow, one son,  
 and a grandchild. Funeral services were  
 held July 18th.

## CLERICAL CHANGES

### ORDINATIONS

#### PRIESTS

HANKOW—The Rev. A. ERSKINE SWIFT was  
 advanced to the priesthood by Bishop Gilman of  
 Hankow in the Church of St. John the Evangelist,  
 Hankow, China, June 24th. He was presented by  
 the Rev. R. E. Wood who also preached the  
 sermon. Address, 43 Tungting Rd., Hankow,  
 China.

MISSISSIPPI—RICHARD T. MIDDLETON was or-  
 dained to the priesthood by Bishop Green of Missis-  
 sippi on July 10th. He was presented by the Rev.  
 Sampson W. Foster, and is in charge of St.  
 Thomas' Church, Columbus, Miss. The Rev. S.  
 Alonzo Morgan preached the sermon.

SOUTHERN OHIO—The Rev. BENGT OLOF G.  
 ALMÖ, missionary to the deaf in the diocese of  
 Southern Ohio was advanced to the priesthood by  
 Bishop Hobson of Southern Ohio in Christ Church  
 Chapel, Cincinnati, July 2d. The Rev. Canon Gil-  
 bert P. Symons presented the ordinand and also



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For Bulletins, address the Registrar



preached the sermon. Mr. Almö should be addressed at 689 Vernon Rd., Bexley, Columbus, Ohio.

The Rev. ROBERT LLOYD HACKWELL was ordained to the priesthood by Bishop Hobson in St. Mary's Church, Waynesville, Ohio, July 11th. He was presented by the Rev. Dr. Frank H. Nelson and is rector of St. Mary's Church. The Rev. H. Harrison Hadley preached the sermon.

UPPER SOUTH CAROLINA—The Rev. NATHANIEL C. CROFT was advanced to the priesthood by Bishop Gravatt of Upper South Carolina in St. Paul's Church, Graniteville, July 10th. He was presented by the Rev. T. P. Devlin and is rector of St. Paul's Church. The Rev. William Johnson preached the sermon.

#### DEACONS

OHIO—The following were ordained to the diaconate by Bishop Tucker of Ohio on June 18th in the Chapel of the Holy Spirit, Gambier, Ohio.

JERRY ECHOLS CARPENTER, presented by the Rev. Dr. B. Z. Stambaugh, to be in charge of St. Paul's parish, Bellevue, Ohio; address, St. Paul's church, Bellevue.

JOHN EVANS KNOX, presented by the Rev. F. S. Eastman, to be in charge of Trinity parish, Findlay, Ohio; address, Trinity church, West Hardin street, Findlay.

RALPH WAYNE REAMSNYDER, presented by the Rev. T. L. Rynder, to be in charge of Grace parish, Toledo. Address, 504 Stickney Ave., Toledo.

FRANK LESTER SHAFFER, presented by the Rev. L. E. Daniels, to be curate at the Church of Our Saviour, Akron, Ohio; address, Mervin parish hall, Akron.

FORREST EDISON VAUGHAN, presented by the Rev. Linley Wilson, to be a student at the University of Chicago, Chicago, Ill.

Dr. B. Z. Stambaugh preached the sermon.

PENNSYLVANIA—JOSEPH LE VANDER WRIGHT was ordained deacon by Bishop Taft of Pennsylvania in St. Peter's church, Philadelphia, on June 5th. The candidate was presented by the Rev. Dr. Edgar C. Young, and is temporarily assisting at St. Christopher's mission and Phillips Brooks chapel, Philadelphia. Address, 1813 Reed street, Philadelphia. The Rev. William H. Aulenbach preached the sermon.

PITTSBURGH—MICHAEL D'ESSIPRI was ordained to the diaconate on July 2d by Bishop Manly in Pittsburgh in the Church of the Ascension, Pittsburgh. The Rev. Dr. H. B. Edwards presented the candidate and preached the sermon. Mr. D'essipri, a banker, will continue in business with temporary appointment as deacon in charge of Saints' church, Aliquippa.

RHODE ISLAND—DONALD ORVILLE WEATBE was ordained deacon by Bishop Perry in Rhode Island in the Church of the Transfiguration, Cranston, R. I., on June 25th. The candidate was presented by the Rev. Charles Hosca Tenrektor, who also preached the sermon. Mr. Weatbe is to be curate of St. James' church, Wichita, Kans.

SALINA—JOSEPH S. YOUNG was ordained to the diaconate by Bishop Spencer of West Missouri acting Bishop of Salina, June 14th, in Grace church, Hutchinson, Kans. Bishop Spencer preached the sermon. The candidate was presented by Rev. Stanley Smith and is deacon in charge of St. Thomas' church, Garden City, and adjoint missions during the summer months, returning to Seabury-Western seminary in September.



## CLASSIFIED



### ANNOUNCEMENTS

#### Memorials

BOWDOIN—On the night of June 22d, at her home in Baltimore, there passed into rest the soul of Alice Graham Bowdoin, after a life-long devotion to God and to His Church. From earliest youth her one aim was to follow in the steps of her Lord and Master. No other way of life appealed but the way. Thus the loving care of her mother through years of infirmity was her way of life. Each day, often after a wakeful night spent by her mother's bedside, found her at the Altar, always at the earliest available service. Thence came to her the source of all energy.

Later there came the care of her father and older sister, so that not until well past middle life was there any thought of self, and then always the wish to help someone else. "I do wish there was something I could give you," her constant refrain, lingers in a memory made sweet and strong by a true friendship. Her prayer for a closer walk with God has been answered. Through her own failing health there was the overshadowing of the Holy Spirit until she quietly fell asleep to awake up after His Likeness and be satisfied. May she rest in peace. Amen.

MINOT, JOSEPH GRAFTON—The recent death of Joseph Minot in Santa Barbara, Calif., has brought a deep feeling of sadness and real loss to many friends who knew him and had for him a sincere respect and affection.

Until recent years he had been a prominent citizen in Boston. He was devoted to his family, unsparing of his time and strength in his kindness and work for others, young and old, and for many years was president and treasurer of the Industrial School for Crippled Children. He was a trustee of Groton school, in which he had a great interest. He was a devout Christian, devoted to the Church of the Advent, of which he was warden. He was honored by all for his conscientious discharge of all his duties and responsibilities and for the consistency of his Christian life.

#### ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price and samples on application.

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PRIEST, teacher in Church school during week available for Sunday services, Chicago-Milwaukee vicinity, after September 15th. Write Box K-384, THE LIVING CHURCH, Milwaukee, Wis.

### RETREATS

ANNUAL RETREAT for College Clergy, schoolmasters, and others interested, under the auspices of the Church Society for College Work, St. Mark's school, Southborough, Mass., September 12 to 14, 1939. Conductor: Rev. Theodore Wedel, College of Preachers, Leaders of conference which follows retreat: Rev. Alden D. Kelle National Council; Prof. John D. Wild, Harvard. Rev. H. M. P. Davidson, St. George's school. Rev. Frederic B. Kellogg, Harvard. Cost \$5. For further information write Rev. FREDERIC KELLOGG, Christ church, Cambridge, Mass.



## Notice to Subscribers

Changes of address notices must reach the Milwaukee office of THE LIVING CHURCH (744 North Fourth Street) two weeks before the date of issue with which the change is to be made. Both the old and the new address should be stated when a change is requested. Subscribers who will have a change of address during the summer or in the autumn will eliminate the possibility of their missing an issue of THE LIVING CHURCH by sending the necessary information early.

UPPER SOUTH CAROLINA—CYRIL N. STURRUP, ordained deacon by Bishop Gravatt of Upper South Carolina on June 10th in St. Luke's chapel, Macon, Tenn. Presented by the Rev. Dr. Bayard Jones, he is to be in charge of the Church of Good Shepherd, York, S. C., and the Church of the Atonement, Blacksburg, S. C., with residence at York. The sermon was delivered by the Rev. Dr. R. K. Yerkes.

MALLEN BOYKIN CLARKSON was ordained deacon by Bishop Gravatt in Trinity church, Columbia, S. C., on June 16th. The Rev. L. N. Taylor presented the candidate, who is to be in charge of Trinity church, Edgefield, S. C., and of Grace church, Ridge Springs, and the Church of Our Saviour, Trenton, S. C. Address, Edgefield, S. C. The Rev. Albert R. Stuart preached the sermon.

VIRGINIA—ALFRED B. SECCOMBE was ordained deacon by Bishop Tucker of Virginia at the theological seminary, Alexandria, Va., on June 10th. Presented by the Rev. Dr. Thomas K. Nelson, candidate is to be assistant minister of St. Paul's church, University, Va. The Rev. W. H. Ward preached the sermon.

WESTERN MASSACHUSETTS—ROBERT LEWIS MERRY and DONALD WILLIAMSON MAYBERRY are ordained to the diaconate by Bishop Lawrence of Western Massachusetts at Christ church, Northburg, Mass., on June 4th. The Rev. Dr. A. V. Bennett and the Rev. F. H. Sleep presented the candidates. The Rev. Dr. Angus Dun preached the sermon.

Mr. Curry is to be chaplain at St. Paul's school, Concord, Mass., and Mr. Mayberry is to be assistant at St. Peter's church, Cambridge, Mass.

JOHN BROOKS HAWKINS and GRANT ANTHONY MORRILL, JR., were ordained to the diaconate by Bishop Lawrence at All Saints' church, Worcester, Mass., on June 18th. The Rev. Dr. Charles Taylor preached the sermon.

Mr. Hawkins, presented by the Rev. Dr. Wilton H. P. Hatch, is to serve as assistant at the church of the Ascension, New York City.

Mr. Morrill, presented by the Rev. Dr. Richard Preston, is to be a missionary in Claremont, Cal., under Bishop Casady.

## APPOINTMENTS ACCEPTED

CHRISTY, Rev. ALFRED STEWART, ordained deacon on May 24th, has accepted a call to be assistant at Christ Church Cathedral, New Orleans, La. Address, 2919 St. Charles St.

COX, Rev. JAMES S., now at Chatham, Va. (N. V.); has accepted a call to the Church of the Holy Comforter, Burlington, N. C., effective September 1st.

ESQUIROL, Rev. JOHN H., formerly assistant at the Cathedral of the Incarnation, Garden City, N. Y.; is rector of Trinity Church, Southport, Conn. Address, 678 Pequot Rd.

GEISER, Rev. BERNARD F., formerly vicar of "Barnabas", McMinnville, Ore.; to be chaplain of Good Samaritan Hospital, Portland, Ore., effective September 1st.

GIERE, Rev. HOWARD S., recently of Clay Center, Kansas; is in charge of the mission field including Innis, Lakeland, Morganza, Melville, and Osedale. Address, Innis, La.

TROTTER, Rev. JAMES P., recently ordained deacon in the diocese of California, has been assigned to the regional parish of Contra Costa county to work with the Rev. W. R. H. Hodgkin.

## DEGREES CONFERRED

UNIVERSITY OF SOUTHERN CALIFORNIA—The Rev. William W. Fleetwood, rector of All Saints' church, Beverly Hills, Calif., was given the honorary degree of Doctor of Divinity by the University of Southern California at the annual commencement of the university recently.

## MARRIAGE

CARNAN, the Rev. CHARLES WALTER, JR., graduate of the 1939 class of the Graduate School of Applied Religion, was married on June 24th to Miss Emily St. Clair Brown, daughter of Mr. and Mrs. Bruce Whiting Brown, of Glendale, Ohio. The wedding took place in Christ church, Glendale, with the Rt. Rev. Henry Wise Hobson, Bishop of Southern Ohio, officiating, assisted by the rector, the Rev. Harrison Hadley. The Rev. Mr. Carnan and his bride will make their home in Freeport, Tex.

## NEW ADDRESSES

DEMBY, Rt. Rev. Dr. E. THOMAS, formerly 3342 E. 134th St.; 10519 Englewood Ave., Cleveland, Ohio.

# CHURCH SERVICES

## NEW YORK

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Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and sermon; 4, Evening Prayer and sermon.  
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

### St. Bartholomew's Church, New York

Park avenue and 51st street

REV. G. P. T. SARGENT, D.D., Rector

#### Sunday Services

8:00 A.M., Holy Communion.  
11:00 A.M., Morning Service and sermon.  
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

The church is open daily for prayer.

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Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8 and 11 A.M.

Holy Days: Holy Communion, 10 A.M.

### St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, Rector

#### Sunday Services

8:00 A.M., Holy Communion;  
11:00 A.M., Morning Service and Sermon.

#### Preacher:

The Rt. Rev. H. P. Almon Abbott, D.D.  
Bishop of Lexington

#### Holy Communion

12:00 M., Thursdays and Saints' Days.

## NEW YORK—Continued

### Church of St. Mary the Virgin, New York

46th street, between Sixth and Seventh avenues

Sunday Masses, 7 and 9; Sung Mass, 11 A.M.

Preacher: Rev. Bernard Iddings Bell, D.D.

Daily Masses, 7 (Thursdays, 7 and 9:30 A.M.).

Confessions: Thursday, 5 P.M.; Saturdays, 2:30, 5, and 8 P.M.

### St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services, 8 and 11 A.M.

Daily: 8:30 A.M., Holy Communion.

Thursdays: 11 A.M., Holy Communion.

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### St. Mark's Church, Philadelphia

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Sunday: Low Mass, 8 A.M.; Matins, 10:30 A.M.

High Mass, 11 A.M.; Evensong, 4 P.M.

Daily: 7 and 9 A.M. and 12:30 and 5 P.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

## WISCONSIN

### All Saints' Cathedral, Milwaukee

E. Jeanneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).

Weekday Mass: 7 A.M.

Confessions: Saturdays, 4:15-5, 7:15-8.

Evensong: 5:30 daily.



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This work book shows the development of the Christian Church through the centuries and, toward the end, the spread of the Church in this country without attempting to follow the Church's growth in other parts of the world. Only incidentally are other Christian bodies touched upon.

There are 32 work sheets, many with line drawings—enough material for a whole year's work. The sheets are punched to fit any standard loose-leaf binder and an undecorated leatherette cover (to be ordered separately) with built-in clasps is available.

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